THE EXCELLENCY OF A Gracious Spirit.

DELIVERED IN A TREATISE

Vpon *the* 14. *of* Numbers, Verse 24.

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A man of understanding is of an excellent spirit.

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TO THE RIGHT HONORABLE EDVVARD, Viſcount MANDEVILLE.

Right Honorable,

THere is a common ſlander that hath beene raiſed, and vile aſperſion that hath been, and ſtill is caſt upon the wayes of godlineſſe; That they diſennoble mens ſpirits, (which Salvian complained of eleven hundred yeares agoe, Si quis ex nobilitate converti ad Deum cœperit, ſtatim honorem nobilitatis amittit; ô quantus in Chriſtiano populo honor Chriſti eſt, ubi Religio ignobilem facit!) That they make men rigid, melancholy, ſowre, uncivill; That they dull their parts; That they take them off from the delights of the things in the world; That if men take up the power and ſtrictneſſe of them, they muſt reſolve never to keep any correſpondence with their friends who are of rank and quality in the world; and there-

Sal l. 4. de Guber. Dei.

fore although those who have little of the world and little to doe in the world, may live strict lives; yet it is not for such who are borne to great things, whose fortunes are raised higher then other mens, who have references to many of quality and place; it cannot be expected that they should bee so strict; this must needs hinder them in their outward accomplishments; if they begin to take such a course, it is impossible they should be compleate every way, as beseemes such as they are: and thus many are compelled to be evill, lest they should be esteemed vile, as Salvian *complaines of his time;* Mali coguntur esse ne viles habeantur: *a notable speech of his, fully sutable to our times. The first observance (that I remember) I had of this place in* Salvian, *was from your Lordships own hands, shewing it to me in him, as an expression that your Lordship was much affected with. But these men do not consider how much they speak against themselves; were this true, it were a snare, a judgment to be raised in outward excellencies above others. No; it is not honour, they are not riches, parts, dignities that hinder godlinesse; it is the baseneſſe and corruption of mens spirits, in the enjoyment of these that hinders; godlinesse raiseth the excellencies of them, it drawes out the chiefe good in them, and puts a higher beauty and glory upon them. God hath raised up your Honor, to convince the world of the falseneſſe, malice, impiety there is in this evill report that is brought up, upon the*

good and blessed wayes of godlinesse. Malice it selfe cannot but acknowledge, that godlinesse in the strictnesse of it, and naturall excellencies in the eminency of them, have a blessed conjunction in your Honour; Godlinesse as the enameling of Pearls in those golden naturall endowments with which God hath mercifully and plentifully enriched you: and were it but for this service only to God and his Church, in convincing the world of the vilenesse of this slander; I may speake without suspition of flattery, happy that ever you were borne; and I know, that those who know your Lordship, will justifie me in that I say. In this God hath honoured your Lordship exceedingly; were there no other end for which you still live in such a generation, as you doe, but onely this; yet in this you have great cause to blesse your selfe in God, and in this great honour he hath put upon you, to make you so publike and worthy an instrument of his. Who is it that looks upon you, and sees your wayes, but must needs confesse, Now I see that strictnesse and power of Religion, may stand with a most noble, generous, sweet, amiable, courteous demeanour; I see it raiseth and ennobleth parts; and though it banisheth base and sordid pleasures, which are beneath the dignity of a man, much more of true Nobility and generousnesse; yet it knowes how to make use of the delights that God affords in this world, and orders and guides them so, as by it they are injoyed with a double sweetnesse,

neſſe, farre above that which others finde.

And yet further, there are two more bleſſed conjunctures which adde much honour to you; the one is a facile yeeldablenes of ſpirit to any (though much inferiour) in any thing, where good may bee done; and yet a ſtrong, unmoveable, ſtedfaſt, reſolute ſpirit againſt that which is evill. It was the high commendation that Nazianzen *gave of* Athanaſius, *that he was* Magnes, & Adamas, *A Loadſtone in his ſweet, gentle, drawing nature; and yet an Adamant in his reſolute ſtout carriage againſt thoſe who were evill.*

Nazianz. in Encom. Athanaſ.

The other is this (which makes all beautifull and lovely indeed) though God hath raiſed you high in birth, in abilties, in the eſteeme of men both good and bad; yet the luſtre of the humility of your ſpirit ſhines beautifully thorow all, manifeſting it ſelfe in much gentleneſſe and meekeneſſe; and this is the height of all true excellency. A man of underſtanding is of an excellent ſpirit, ſaith Solomon, Prov. 17.27. *the word in the Originall, is,* A coole ſpirit. In alto poſito non altum ſaperedifficile eſt, & omnino inuſitatum; ſed quanto inuſitatius, tanto glorioſius, *ſaith* Bernard, ep. 42. *The Lord carry on your truely noble and generous ſpirit, that you may long hold forth the power, beauty and excellency of his grace. Let the height of all your deſignes be, to lift up the Name of the great God.* 2 Cor. 5.9. We labour, *ſaith the Apoſtle,* whether preſent or abſent,

absent, to bee accepted of him: *the word translated,* Labour, *loseth the elegancy of it, it is* φιλοτιμούμεθα, *we love the honour of it; it is such a labour as we account it our honour and glory: We are ambitious; to have high designs for God is a holy and a blessed ambition; whereas the ambition of other men is low, and base:* Infœlix prorsus ambitio, quæ ambire magna non novit, *saith* Bernard. *Account your selfe blessed when your God is blessed. It was the blessing of* Shem, Gen. 9. 26. Blessed be the Lord God of *Shem; the chiefe of* Shems *blessing was, that his Lord God was blessed. That which I seeke, is to ingage your Lordship for God, and to stirre you up to answer fully the esteeme, the expectations that men have of you, whose eyes are upon you as a publike blessing, and an ornament to the profession of the truth. And yet this I desire your Lordship would consider, (as I know you doe) that Religion is a greater honour, and ornament to you, then you are to it; it doth and will more honour you, then you ever did, or can honor it. Your birth made you honourable, but oh how honourable have you beene, since you have beene precious in Gods eyes!* Esay 43. 4. *Your parts were alwayes hopefull, but how apparently have they beene raised since grace hath sanctified them? Although God takes it well at the hands of those whom hee hath raised in the things of the world higher then others, when hee seeth them forward in setting out his praise; yet he would* Bern pa. 1010.

not

not have them thinke that he is beholding to them, as if the honour of God depended so upon them, as it would faile, did not they put to their help. No, God cã raise his honor by other means, he can glorifie himself, and get himself a great name, by low, meane, and contemptible things: It is not because God hath need of honour from you, but because he delights to honour you, that he is pleased to use you in his service; It is an advancement to whatsoever greatnesse you have in the world, to be imployed for God, were it but in the meanest service hee hath to doe. Where the heart is right, even in that, it glorieth more then in all the dignity that earth can put upon it; But yet the greater Instruments the Lord raiseth up for his glory, the greater services he cals them unto, the greater things may wee hope he intends for his Church.

When S. John *saw the Elders casting downe their crownes before the Throne, saying;* Thou art worthy, O Lord, to receive glory, and honour, and power, *Apoc.4.10. soone after S.* John *heard* every creature in heaven, and on earth, and sea, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the Throne, and unto the Lambe for evermore, *cha.5.13. And soone after that, hee saw Christ with his Crowne upon him, going forth* conquering, and to conquer *Chap.6.2. What great mercies might we expect, did we see God raysing up truely noble and generous spirits, more generally in the great*

great ones of the earth? did we see the Elders and Nobles, casting down their Crowns before the Throne of the Lambe, willing to deny all their glory, and excellencies, and estates, for the raising up the glory of Jesus Christ?

Certainly, God hath great things to doe in this later age of the world, and he is a God with whom there is as great abundance of spirit as ever; when his time comes, how soone will such a thing bee, as the raising mens spirits to higher and more noble designes, then now wee can imagine?

The observing the frame and worke of your most precious noble spirit (Right Honourable) put me upon the thoughts of this Argument; The chiefest booke that I made use of for the inlarging my Meditations in it (next the Scripture) was that which I joyfully beheld in your selfe, and your Noble and much honoured Lady; highly honoured and loved, and that deservedly, in the esteeme, and hearts of all who know her and the truth, John *Ep. 2. ver. 1.*

Such gracious principles appeared in your spirits, such divine rules by which ye were guided, those high and noble employments in which ye delighted, those blessed qualifications, which as so many Diamonds in their lustre, & beauty, sparkled that light, that freenes, that strength, that publikenesse, that holinesse, &c. Those comforts of a higher nature then the common drossie comforts of the world, that you chose to your selves, to satisfie your spirits in, and found

contentment in the enjoyment of; that caused the dilating of my thoughts about these things' and now making knowne themselves publikely' they crave patronage from your Lordship, who have beene the originall from whence they came.

And here I humbly present them to your Honour, and to your vertuous and noble Lady, as a glasse wherein your selves and others may see the frame and workings of your spirits; I dare say, that all who know you, and know that I had the happinesse to be so neare unto you, and to have such interest in you, will say that I had my chiefest helpe in this Argument from your selves; so that if any shal be at all affected in the reading of these few Notes of mine, I may say to him, as was said once, to one who was delighted in hearing an artificiall imitation of the sweet note of the Nightingale; What if you heard the Nightingale her selfe? So I; What if you saw the workings of the gratious, sweet amiablenesse, true nobleneſse, generousnes of such spirits themselves? Such a sight, I blesse God, I have seene, and I shall endevour to stir up others to blesse God with me for it. And now that I might have occasion to make an honourable & thankfull mention of your names; I have presumed to make my private thoughts publike to the world, & to present them to your Lordship, humbly craving pardon for this bold attempt, and so resting

June 30. 1638. Your Honours in all humble and due observance,

Jer. Burroughes.

To the Christian Reader.

THe Church on earth is ever militant, continually assaulted by the Dragon and his Angels; their power and policy are onely improved against it. The Scripture tells us of *Principalities, Powers, Rulers of darkneſſe, ſpirituall Wickednesſes in high places*, which are the officers of the god of this world, appointed to doe miſchiefe; It tels us of the method, devices, wiles, and depths of Satan, of errors, ſtrong deluſions, damnable hereſies and doctrines of devils, which are to deceive. Through Satan and his Inſtruments many are wounded, many deceived, in this, as in former ages. Doth not the foundation of the Church and Kingdome of Chriſt ſhake? Is not the houre of temptation upon the world? It is behoofull for us to look unto our ſpirits; if they be not choyce and gracious, we ſhall faint in the evill day. Rev. 12. Ephes. 6.

This Book diſcovers what a choyce and gracious ſpirit is, that ſo knowing thy ſelf,

thou mayest receive incouragement, if right; or be excited to look about thee, if false. Art thou indued with such a spirit as here thou maist finde? nothing in the world, in hell, or in thy flesh, shall be able to conquer thee; as Christ himselfe, thou shalt indure such crosses and contradiction of sinners, as these times are big with; thou shalt despise the shame, and be able to resist to bloud, if God should call thee to that honour. What excellency of spirit was in S. *Paul*, when he took it ill that they disswaded him from going up to *Jerusalem* where he was to meet with sharp afflictions; *What mean you to weep and break my heart?* saith he, *for I am ready not to be bound onely, but also to die at Jerusalem for the Name of the Lord Jesus Christ.* *Moses* refuses to be called the sonne of *Pharaohs* daughter, though himselfe, or some of his posterity might happily have come to the Kingdome by it, and chuses afflictions rather with the people of God, &c. He would not become an Egyptian, though of the Royall Stem; but abide an Hebrew, who were abomination to the Egyptians: He knew, that the reproach of the Members did redound to the Head, and would be well recompenced by him; and therefore he will suffer afflictions, and esteeme the reproaches of Christ above all the treasures

Acts 21. 13.

Heb. 11.

sures of Egypt, a greater patrimony, saith *Ambrose*. So base are many spirits in this age, that they had rather censure then trace his practise. *Scaliger* tells of a Tree, to which when a man commeth, *Ramos constringit*; but when he departs, *Ramos pandit*: Too many are like this Tree; when any Ministers or Christians, that have the reproach of Christ upon them, come neare them, and have to deale with them; let relations, promises, ingagements be what they will, they shrink up themselves, are troubled, sadded, and perplexed, thinking it disgrace unto them to have to doe with such; but when they are gone, then their hearts dilate againe, and their faces grow pleasant: such an adulterous generation there is, that are ashamed of Christ in any of his poore, reproached, despised Members; and not onely ashamed, but like that Plant called the *Tartarean Lamb*, which in shape and proportion answers the Lamb, but grazeth and eateth up the grasse round about it, suffering no green thing to bee neare: and these men are Lambs in shape, but eating up every green thing that is neare unto them, *Psal.* 14.4. *They eate up my people as bread*; they are the food their malice feeds upon.

Exercit. 181. § 27, 28.

It is observed, the Pope was so busie and hot against *Luther*, that he neglected

to look to all Chriſtendome againſt the *Turk*; ſuch baſeneſſe was in a Popes breſt, that he could eaſier have digeſted *Mahumetiſme*, then *Lutheraniſme*; and may we not think the *Alcoran* would be welcome to thoſe Confeſſors, who have enjoyned their burthened in conſcience to burne their Bibles for Penance; this, ſome living know to be a truth. There is much baſeneſſe in the ſpirits of men, and upon
1 Sam. 22. little occaſion it vents it ſelfe. *Doeg* had a malicious murderous ſpirit in him, and ſpared not thoſe that ware the *Linnen Ephod*. The rich man, *Luke* 12.19. was all for earth, and nothing for heaven. A great man finding his ſickneſſe encreaſing, cauſed his bed to be made between, or upon his Coffers, where he had much gold; a Lord came to him, and wiſhed him to goe to his Chamber, and not lie there; his anſwer was, I am well where I am, ſo long as I can tarry, for I am neare unto my friends, meaning his Coffers and his gold. What droſſie corporall ſoules have ſuch men? The *Gadarens* drove Chriſt out of their Countrey; they eſteemed their Swine above a Saviour: *Demas* embraceth the preſent world; *Ananias* and *Sapphira* reſerve a portion for themſelves: ſuch ſpirits ever have been, and will be in the world. Spirits they are

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as much beneath common reason, as those mentioned in this work are above it. It is choyce, not common spirits, that will honour God in stormy times. Had not a choyce and excellent spirit been in *Nehemiah*, the plots and practises of enemies would have daunted him; but take a view of his spirit; *Should such a man as I am flee? and who is there, that being as I am, would goe into the Temple to save his life? I will not goe in.* He had a good cause, a good conscience, a good God, which advanced his spirit to such resolvednesse, that hee would not take Sanctuary, and disparage either of them by his feare or faint-heartednesse; when he saw the Sabbath prophaned, he hid not his eyes from it, but contended with the Nobles about it. What Divine spirits were in the three Children? Could *Nebuchadnezzars* greatnesse, mandates, threats of the fiery Fornace, force their spirits to false worship? *Be it known unto thee, O King, that we will not serve thy gods.* Here they did obediently disobey, * knowing that nothing pleases God, but what he hath commanded in his Word: they would not deliberate in this case, *We are not carefull to answer thee*, say they. When any enticements come to draw us from the pure worship of God, wee should stop our eares, charme

Neh. 6. 11.

Verse 13. 17.

Dan. 3. 18.

* As *Grosthead* Bishop of *Lincolne* once answered the Pope.

the Charmers never ſo wiſely.

Charles the Emperour, and two great perſons in this Kingdome, ſoliciting King *Edward* the ſixt, to allow his ſiſter the Lady *Mary* to have Maſſe, would not liſten, but bade them be content, for hee would ſpend his life, and all he had, rather then agree, and grant to that he knew certainly to be againſt the truth; the ſuit being yet preſſed, he burſt out into bitter weeping, and ſobbing, deſiring them to deſiſt. The motioners ſeeing his zeale, and conſtancy, wept as faſt as he, and told one, he had more Divinity in his little finger, then they had in all their bodies. What a choyce ſpirit was in that young Lord *Harrington*, who was a man of prayer: he prayed twice a day in ſecret; twice with his ſervants in his chamber, and joyned at appointed times with the family in prayer: he would never be idle, but alwayes well, if not religiouſly imployed; he meditated on 4. or 5. Sermons every day, retaining five or ſixe in his memory alwayes; he kept an exact account of his life every day, very conſcientious of honouring God to purpoſe, in publike and private; on the Lords day hee would repeat both the Sermons with his ſervants before ſupper, and write them down in his night book before he ſlept, and on the morning

See *Act. and Mon.* 2 *Vol.* p. 553.

morning of that day, he would as he made him ready, repeat thoſe Sermons he had heard the Lords day before; and for the Sacrament, he received it very frequently, and alwayes faſted the Saturday before, ſpending the whole day in examination, prayer, and humbling himſelfe, that ſo he might be fitted to feaſt with Chriſt: he gave away the tenth of his eſtate unto the poore, and pious uſes, beſides his occaſionall charity when hee was abroad: Here was a choyce ſpirit, beautified with variety of graces, not unfit for great and mean to propound for their patterne.

See *Stock* in his funerall Sermon.

Daniel in *Babylon* would not defile himſelfe with the portion of the Kings meat, nor with the wine which he drank; he had rather eate pulſe then defile his conſcience. When the writing was ſigned, the Lions den threatned, did he muffle up his Religion, and ſhrink up his ſpirit? hee would not ſhut up his window, nor diminiſh his prayers, but thrice a day prayed, and gave thankes unto his God, as he did aforetime; here was a ſpirit for God and his wayes, and not for the times.

Happily ſome temporizing Politician will charge *Daniel* of indiſcretion: no, it was the excellency of his ſpirit, that in caſe of danger, and that of life, he would not

not ſeparate externall profeſſion from inward faith, when God ſhould loſe by it: And what, doſt thou charge him with indiſcretion, whom the Scripture commends for his wiſedome? It was a Proverbiall ſpeech, *Wiſer then Daniel, Ezekiel* 32.3. and his heart did not accuſe him for that indiſcretion, when hee was in the Lions den; for hee ſaith, *Innocency was found in him*; hee was not aſhamed of his godlineſſe; that had raiſed him and hee would maintaine the honour of it. Such ſpirits have true excellency in them, and are not ſhie of the wayes or ſervants of God, when the flouds of iniquity overflow, and threaten to beare downe all. Fearfulneſſe to appeare in Gods cauſe is a part of the old man, and when God puts into his, *another*, a new ſpirit, that wafts thy feare-fulneſſe; the more thou haſt of Gods Spirit, the more thy old timorous cowardly ſpirit is abated. *Matth.* 9.16. That is put in to fill up, takes from the garment; and when grace fills up a man, it takes away from the old man, the old baſeneſſe, feare, and daſtardlineſſe in the cauſe of God, and a holy undaunted reſolution is begotten in thee to juſtifie wiſedome, although thou damnifie thy ſelfe.

Dan.6.10.

According

According to the fulneſſe of mens ſpirits are their carriages, with more or leſſe confidence in their undertakings; If Satan have filled the heart, men will boldly ſerve him, *Acts* 5.3. *Why hath Satan filled thy heart to lie unto the Holy Ghoſt?* Satan had filled his heart, and therefore hee feared not to lie unto God himſelfe. *Dieu* ſaith upon the place, *Implere cor alterius eſt audacem eum reddere*, and hee cites that place, *Heſter* 7.5. *Quis hic eſt, qui implevit cor ſuum ad faciendum ſic?* Who is he that hath filled his heart; in our Tranſlations, *That durſt preſume in his heart to doe ſo? Hamans* heart was filled with malice, and that made him bold to attempt the deſtruction of all the Jewes: And where godlineſſe fils the heart, there will be as venturous and bold attempts for God. *Paul* being filled with the Holy Ghoſt ſet his eyes on *Elymas*, and ſo thundred and lightned againſt him, that preſently his proud malicious ſpirit was blaſted. Acts 13.9,10.

When the heart of a man is filled with divine truths, it is not the preſence of men in higheſt place can daunt it. *Eliſha* had a double portion of the ſpirit of *Eliſah*; and did the greatneſſe, or wickedneſſe of *Iehoram* daunt him? There appeared a Deity in his

his very ſpeech and ſpirit, 2 *Kings* 3.14. *As the Lord of Hoſts liveth before whom I ſtand, ſurely were it not that I regard the preſence of Iehoſaphat, the King of Iudah, I would not looke towards thee, nor ſee thee.* Hee had a fulneſſe of Gods Spirit in him, that could ſpeake thus to one of the gods on earth. When a mans heart is filled with divine influence, he feares not the enemies of goodneſſe, neither is aſhamed of ought accompanies godlineſſe, 2 *Tim.*1.7,8. *God hath given us the ſpirit of power, of love, and of a ſound minde; bee not thou therefore aſhamed of the teſtimony, &c.* When the power of God is in a mans ſpirit, hee will not bee aſhamed of the Croſſe, nor refuſe to ſhare in the afflictions of the Goſpel. It is the honour of Religion, to have ſuch Diſciples as will owne her, and ſtand for her at all times, and that with an undaunted courage, *Acts* 4.8,9,10, 11,12, *Peter was filled with the Holy Ghoſt, and ſaid; Be it known unto you all, and all the people of Iſrael, that by the Name of Jeſus Chriſt of Nazareth, whom you crucified, whom God raiſed from the dead, even by him doth this man here ſtand before you whole; this is the ſtone which was ſet at nought of you builders, &c.* And after when he and *John* were commanded

manded ſilence; what ſaid they? *Whether it be right in the ſight of God, to hearken unto you more then God, judge yee; for wee cannot but ſpeak the things wee have ſeene and heard.*

It is a brand upon *Nicodemus* that hee came to Chriſt by night; and ſo of the chiefe Rulers that beleeved on him, but becauſe of the Phariſees did not confeſſe him, leſt they ſhould bee put out of the Synagogues: but it was *Nicodemus* praiſe, for that hee had got boldneſſe to ſpeake for Chriſt, when vilified, though himſelfe ſuffered reproach for it: this ſhewed ſome excellency and growth in his ſpirit, that he could both ſpeak and ſuffer for Chriſt. So *Joſeph* of *Arimathea* was timorous, as *John* 19.38. but being filled with grace, *He went in boldly to Pilate and craved the body of Jeſus, Mark* 15.43. With what holy boldneſſe did thoſe men march through reproaches, afflictions, and perſecutions for the truths ſake?

Reader, ſwallow thou this Booke, (as *Ezekiel* did his rowle) and thou ſhalt be inabled to doe as much. Principle and fill thy ſpirit with the precious truths contained in this little Treatiſe, and thou ſhalt finde thy drooping

ing ſpirit to receive, a heavenly warmth to come upon thee, and a holy boldneſſe thruſting thee forward for God and godlineſſe. Wickedneſſe is too bold, and godlineſſe too ſhamefac't; it hath loſt and ſuffered much through mens cowardlineſſe. Reade, meditate, and feaſt thy ſpirit with what thou herein findeſt, and thou mayſt walk bold as a Lion through the midſt of a crooked and perverſe generation; thou ſhalt daunt wickedneſſe it ſelfe, and make Religion truly beautifull, and honourable.

If thou ſhouldeſt ſay, This booke might have been kept in, there are too many already; I anſwer thee, There bee many, but few to purpoſe. The Sea is full of water, yet God addes daily to it by rivers, and ſhowers. Many would reade little, if new bookes were not ſet forth dayly. Bookes doe quicken up a drowſie age to the beſt purpoſe. New Bookes are like new faſhions, taken up at firſt with affection. Notwithſtanding all the Munition of the Kingdome, there is new made dayly. Bookes are more needfull then Armes, the one defends the body, the other the ſoule. If thy ſpirit bee choyce and right, thou wilt acknowledge this worke, ſolid, ſpirituall, and

and ſuch as hitherto thou haſt not met with many like it. If trees bee knowne by their fruit; what other ſentence may be paſſed upon the Compoſer of it, but that hee hath profited in the Schoole of Chriſt above thouſands; hath had a large operation of Gods Spirit in his owne ſoule, attained to a choyceneſſe and excellency of ſpirit himſelfe, and that he hath clearly differenced betweene precious and baſe ſpirits? I ſhall appeale to thy ſelfe, Chriſtian Reader, when thou haſt peruſed this Booke, whether thou wouldeſt have had it buryed in the dark. If hee deſerves a curſe that with-holds corne, *Proverbs* 11.26. thou wilt bleſſe God for this corne the Authour hath ſent to market. God made him a fountaine not to be ſealed up, but to flow for common good. *Veritatem celare eſt aurum ſepelire.* In a fountaine ſealed, and treaſures hid, the Authour knew was little profit. He hath let out himſelfe to advantage thee, taken this off from his owne ſpirit, to put upon thine. Doe thine endeavour to better thy ſelfe by it, and if thou getteſt any good, give unto God glory; if none, ſuſpect thy ſpirit, and ſpare thy cenſures: The Authors ſpirit is above them, and counts it a very ſmall thing to be judged of mans judgement.

Aug. conf. l. 12.

judgement. My prayers are, that thou mayeſt profit much, attaine true excellency of ſpirit, and follow God fully all thy dayes, that ſo thy end may be comfortable, and glorious.

Thy Chriſtian friend,

W. Greenhill.

A GRACIOUS SPIRIT,
A choice and a precious SPIRIT.

NUMB. 14. 24.

But my servant Caleb, *because he had another spirit with him, and hath followed me fully, him will I bring into the land, wherein he went; and his seed shall possesse it.*

CAP. I.

What that other spirit is, which a godly man hath differing from the world.

IN these words wee have Gods approbation of *Caleb*, accepting his faithfull service in the testimony he gave of the good Land; encouraging the hearts of his people to go into it: As for the other that were sent, God determines against them, they shall never see that good Land; *But my servant Caleb, &c.*

Obs. First, Gods commendation of *Caleb*.
Secondly, his blessing upon him.
For the first he says 3. things of him.

1. *He is my servant.*
2. *He hath another spirit.*
3. *He hath followed me fully.*

Cap. 1.

He is my servant.] It is a great honour to be the servant of the blessed God, and to be acknowledged so by God himself: We should not look at our services to God only as duties injoyned, but as high priviledges, as dignities put upon us; we should glory in his service. It was a great part of that glorious reward of those who came out of great tribulation, who washed their robes, and made them white in the bloud of the Lambe, that they should be before the Lord, and serve him night and day. *Apoc.*7.14,15.

[*My servant*] He hath shewed himself to be my servant indeed; I will for ever own him; what ever others did, he continued faithfull with me. To be a servant unto the Lord, is an honour; but to be acknowledged *faithfull*, that higher: *I have obtained mercy to be faithfull*, saith Saint *Paul*. To be faithfull in service, is, not onely a means of obtaining mercy, but it is a great obtained mercy.

1 Cor.7.25.

[*My servant Caleb*] *Caleb* is only mentioned here, and so in the forme *Cha.ver.*31. Why

Why is not *Ioſhua* mentioned likewiſe, for ſurely he followed the Lord fully, as well as *Caleb?*

Cap. 1. *Queſt.*

Anſw. *Abulenſis q.* 54, 55.

1 Some think that *Ioſhua* at the firſt did conceale himſelfe, although after he did declare himſelf fully; but certainly this had been a very great ſin of his, to conceale himſelfe in ſuch a Cauſe of God, to have ſtood as Neuter, for the ſaving himſelfe; he would not have paſſed without ſome ſignification of Gods diſpleaſure againſt him for this: But *Ver.* 30. God promiſes *Ioſhua*, that he ſhall enter into the Land together with *Caleb*. Others therefore think, that at the firſt *Caleb* was the more forward of the two in ſpeaking, becauſe he was of the more honourable Tribe, one of the chiefe of the Tribe of *Iudah*; and *Ioſhua* was of *Ephraim*: And beſides, *Ioſhua* being *Moſes* Miniſter to attend on him, it might be the more ſuſpected that he might ſpeak to gratifie *Moſes*, againſt whom the people now murmured, becauſe of the ſtraits they were brought into by him. And beſides,

Cap. 1.
Serarius l. 1. Ioſ. c. 8. q. 6.

ſides, others think, that *Moſes* here relates this by *Ioſhua*, That *Ioſhua* was uſed in the penning of this relation, and therefore the leſſe is ſaid concerning *Ioſhua*.

Another ſpirit: The ſpirits of the reſt were baſe and cowardly, poore, dead, unworthy ſpirits; but he had another ſpirit, went not that way. There is a ſtrange conceit ſome of the Jewiſh Interpreters have of this *other ſpirit*; that is, ſay they, *Caleb* and *Ioſhua*, when they were in the Land, and in their journey, they ſaid as the reſt of the Spies did, and concealed their purpoſe of declaring any other opinion they had of the Land, then the others had, and this they did for fear of their lives; but when they came before *Moſes*, and the children of Iſrael, then they had another ſpirit, & ſpake plainly what they thought. Many ſuch chaffy interpretations of Scripture we find amongſt them, God having given them over to the ſpirit of blindneſſe. [*He followed me fully.*

Lorinus in Num. 14 24.

Implevit ſequi.

The words are, *He fulfilled to follow me:*

me: Nothing could take him off from me, what ever therefore becomes of the reſt, he ſhal poſſeſſe the Land, and his ſeed with him. I intend onely to handle the two later commendations of *Caleb.* Cap. 1.

Firſt, that he was a man of *another ſpirit.* 1.

Secondly, that *he followed God fully.* 2. And herein, firſt, ſeverally; ſecõdly, in the reference of the one to the other.

For the firſt, the Point is, It is the excellency of godly men to be men of other ſpirits, of choice ſpirits, differing from the common ſpirits of the world. 1 *Cor.* 2. 12. *We have not received the ſpirit of the world,* ſayes the Apoſtle, *but the ſpirit which is of God:* There is a great deal of difference betweene our ſpirits and the common ſpirits of the world. There is a vile ſpirit ruling in the world; As *Eph.* 2. 2. *A ſpirit that works ſtrongly and actively in the children of diſobedience.* But of the godly it may be ſaid, as it was of *Daniel, Chap.* 6. 3. *an excellent ſpirit was found in him;* ſo ſurely an excel- ἐνεργοῦντος.

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Cap. 1.

lent spirit is found in them.

Herein, 1. what this other spirit is.
2. Wherein the excellencie of it lies.
3. Apply it.

1. For the first; it is, first, a spirit that hath other principles, a better principled spirit thē the spirit of the world. The spirits of worldly men have base corrupt principles, by which they judge of things, by which they are led, according to which they savour and relliſh whatsoever is propounded to them. The vileneſſe and power of theſe, appeares in the wayes of the world; but the spirits of the godly are acted by divine, heavenly, holy principles, that carry them to God, to divine and heavenly things; they carry them by a kind of natural instinct; the frame of their spirits is so principled, that by as it were a naturall instinct, (naturall, I mean the new nature) they savour of spirituall and heavenly things; their hearts work after them, cloze with them, unite themselves to them, find much sweet and contentment in them, are fastned and setled unto

unto them. What is the reaſon the ſame truths propounded, ſet before divers ſpirits, whoſe naturall parts are equall; one ſees much excellency in them, receives them, relliſhes them; the other looks on them as mean and fooliſh things, wonders what men ſee and find in them, they are unſavoury to them, their hearts turn away from them? This is from their divers principles. Where the ſpirit is well principled, it is carried on ſweetly & ſtrongly in Gods wayes; though the natural parts be weak, though objections againſt them many, pretences for evill wayes faire; yet theſe divine principles are as a *pondus*, a waight upon theſe ſpirits, that carries on the ſoule ſtill towards God: when all is ſaid that can be againſt Gods wayes, and for ſinfull wayes, it will, it cannot but hold the concluſion, Surely Gods waies are good. As that bleſſed Martyr ſaid, *I cannot diſpute for the truth, but I can die for the truth.* Theſe principles cauſe, if not a diſputative knowledge, yet a ſavoury knowledge.

Cap. 1.

Sapida ſcientia.

Cap. 1.

Perſwade a man by moſt ſubtill arguments, eloquent orations, that what he taſts ſweet, is bitter, perhaps he cannot anſwer all you ſay; but yet he knows the thing is ſweet: So the ſpirit principled right with grace, having the ſavour of the knowledge, as the Apoſtle ſpeaks, though many ſubtill wiles of Satan, and eloquent perſwaſions from the wiſdome of the fleſh be brought to perſwade to the contrary, yet ſtill it ſayes, It is good to walk in the wayes of godlineſſe.

Every life hath principles according to the nature of it, receiving to it ſelfe things ſutable, or turning from things diſagreeable to it; the vegetative life according to the nature of it, ſo the ſenſitive, and the rationall life, and the life of grace according to it. Moſt mens ſpirits are led by the principles of a ſenſitive life, few live ſo high as rationall principles reach to. There is a death of the ſoule in this reſpect; onely God puts in by a common work of his Spirit, ſome common notions, which appeare in ſome, which

Cap. 1.

which give but a glimmering light, and are very weak; but where the life of grace is in any ſoule, there are principles of an higher nature, ful of light and beauty, carrying the ſoul to high, ſpirituall, ſupernaturall things, for the attaining to, and injoyment of the higheſt good. Other creatures under the rationall, are made for the enjoyment of no higher good, then is within the compaſſe of their own natures; and therefore their principles are only to receive in ſuch good things as are ſutable to thoſe natures, and in them they reſt ſatisfied; for they are capable of enjoyment of no higher; I ſay, they cannot enjoy any higher: indeed they are of uſe too, and were made for that end, that they might be ſerviceable to ſome higher good then themſelves; but this they enjoy not. The deſtruction of their natures, is the higheſt uſe that creatures which are above them, have of them. But the rationall creature was made for a higher good then is within the compaſſe of its own nature, and was to enjoy this;

Cap. 1.

this; and the fuller it doth enjoy it, the more perfected it is. Now then, there are required principles of life accordingly to carry these creatures higher then their owne natures, to have the fruition of that good they were made for, and to be blessed in the enjoyment of it. Now these are the principles of Grace, with which this other spirit is indued, higher above the principles of reason, then the principles of reason are above the principles of sense; and thus it is another spirit.

Secondly, it works by another rule: every thing is guided to its end by some rule, which is a beame of Gods wisdome; no creature under the reasonable, knows either its end or rule, but is acted by God to that it was made for: but the reasonable creature is of such a nature, as is capable of the knowledge of both, and therefore cannot be happy without the knowledge of both, and working accordingly. Now it is a great mercy not to mistake in the rule that leads to eternall life, to see it, and act by it; most of

Cap. 1.

of the world miſtake here, their ſpirits are led by falſe rules, they go according to ſenſe, according to their owne carnall apprehenſion of things, according to their owne wils, would have the rule of their actions from their own ſpirits, or elſe *according to the common courſe of the world*, as *Eph.* 2.2. That which men bleſſe themſelves in, that they goe according to the common courſe, is one of the moſt apparent arguments that is, that yet they are ſtrangers from the way of life; but the godly they make the Word their rule, they look up to the mind of God, to ſee the beam of Divine wiſdome let down from heaven, to guide them in their way; they look to it for direction, give up themſelves to it, dare venture their comforts, eſtates, ſafeties, ſouls upon it: *Thou ſhalt guide me by thy counſell*, ſayes *David*, *and ſo bring me to thy glory*, *Pſa.* 73.24. A godly man thinks it a moſt diſhonorable thing to make the examples of men his rules; it is for beaſts to follow the Herd: Examples of men cannot

Philo Iudeus in his Book entituled, *Omnis probus liber*, tels of the *Pythagoreans*, that *inter Sacrata præcepta*, this was a principall, *Per viam publicam ne ingredere.* *Argumentũ turpiſſimum eſt turba*, ſayes *Seneca*. Τί ὡς ζῶντες ἐν κόσμῳ δοξαζόμεθα.

Cap. 1.

not ſatisfie his conſcience. A godly man works for eternity, and therefore is carefull to work by rule; as a man when he works in a work that concerns his life, erects a frame that muſt be for continuance; he makes ſure of his rule, layes often his rule to his work. When God erected the frame of the world, which was to laſt but for a few years, he made all by waight and meaſure: The frame of mans actions here, muſt be for eternity; and therefore a godly man dares venture upon no other rule but that which is divine; he looks at the Word, not only at the notions of it, and that excellency and beauty he ſees in it, ſhining a great way off; but as a light to his feet, a Lanterne to his ſteps; holds it cloſe to his feet, to guide him in his going; knowing, that every ſtep he goes, is either to hell or to heaven; and this doing, he may look up with comfort for that bleſſing of God upon his ſervants, 1 *Sam.* 2. 9. *He keeps the feet of his Saints.* His way is like the way of the Mariner, guided

ded by the heavens.

Thirdly, *another ſpirit:* that is, imployed about other things; it is not for meane, baſe ſervices, but ſet on work about high and honourable employments. As men of place and dignity have, or ought to have, other ſpirits differing from ordinary ſpirits; they cannot endure to be employed in meane and diſhonourable workes; no, thoſe fit for mean, baſe ſpirits. While other mens ſpirits are buſied about low, poore things, and are content in theſe, minding nothing higher; they are buſied about great affaires of State, the high things of the Kingdome, conſultations about, and tranſactions of the great buſineſſes of the Common-wealth. It was the baſeneſſe, and diſhonour of *Domitians* ſpirit, who though a great Emperour, yet buſied himſelfe, and ſpent great part of his time in catching of flies; and ſo of *Artaxerxes* his ſpirit, who ſpent a great deale of time in making hafts of knives of Boxe.

Thus

Cap. 1.

Eadem ratione hanc vitæ viam quæri oportet, qua in alto iter navibus quæritur; niſi aliquid cœli lumen obſervent, incertis curſibus vagantur; quiſquis rectum iter vitæ tenere nititur, non terrā debet aſpicere ſed cœlum; et ut apertius loquar, non hominem debet ſequi, ſed Deum. Lactant. l. 6. c. 8.

Cap. 1.

Thus godly men account it too mean a thing, for their ſpirits to be buſied about low baſe employments; while the ſpirits of other men are buſied about meat, drink, clothes, play, money, luſt, and are taken up in theſe poore things, the ſpirits of the godly are taken up in contemplation of the glory of the bleſſed God, the beauty and high excellency of Jeſus Chriſt, the great Counſels of God, in the greateſt work that ever he did, the work of mans Redemption, the great myſteries of the Goſpel, the glorious things of the Kingdome of Jeſus Chriſt, the great things of eternity, the intereſt they have in all the good in God, Chriſt, Heaven, about the ſetting out the glory of the bleſſed God in the World, lifting up his Name, working together with God in glorifying himſelfe, obſerving Gods wayes in his glorious works of Creation and Providence, preparing and fitting themſelves for the glorious appearing of the great God; joyning with thoſe bleſſed creatures,

creatures, the Angels and Saints in heaven, magnifying, praising, worshiping, and adoring the Lord of all; these are things fit for the spirits of the godly, they are not suteable to the spirits of the world, as *Psal.92.6. A brutish man knows not, neither doth a foole understand this.* Cap. 1.

A godly man sometimes may be busied in meane low things, but his spirit not contented, not taken up, not satisfied in those things, as adequate objects for him, as the spirits of the world are, they are objects adequate to any principles they have: A man sometimes that is understanding, may condescend to sport with children in low things, but these take not up his spirit as adequate objects to what hee hath in him; if indeed hee should take content and satisfaction in such things, it would argue a childish spirit in him; So here.

Fourthly, this spirit is carried to other ends; the spirit of the world looks at ease, pleasure, honour, gain, and 4.

Cap. 1.

and *Selfe* in all; it is a low spirit in an ill sense, subjecteth not onely ordinary actions, but the best things it doth, even the duties of Gods worship, to base, low, unworthy ends: At the highest, the most excellent of the Heathen, who had the most brave spirits the World had in their time, aimed no higher then to work according to reason, to satisfie the dictates of rationall principles, and a naturall conscience; knew not what it was to honour God, to aime at God in all they did: but the spirit of the godly is a raised spirit, looks at God and eternity in all it doth, carries things up to the highest good, restlesse till it gets through all creatures, and closes with God; it accounts the excellency of what it is, and what it hath, to be in order to God, and directs what it doth to him, and in this comes as neere the working of God himselfe, workes as like him, as may be; it is the glory of God to be the first cause, and last end; and to worke from himselfe, and for himselfe;

ſelfe; No creature can work from it ſelf, but as it hath his principle from God, ſo it works for him, giving him the glory, as the firſt cauſe, and laſt end: and this is the great worſhip that God hath from his creature, both in this world, and eternally in heaven. Cap. 1.

We ſpeak much of honouring God, and ſerving God, and worſhipping of him; we doe nothing except we doe this; God made the world that he might have ſome creatures to work thus, to make him the higheſt and laſt end of all; many who have excellent naturall parts, are often buſied about deeper things then other men, but their ſpirits being corrupt, not carried to God in that they do, they dive deep, but all comes to nothing; are like children diving deep in the water, and bring up nothing but ſhels and gravel.

Now where the ſpirit is carried to God as the laſt end, there firſt, the beauty, excellency, glory of what ever it hath or doth, is judged according to the reference it hath to God; It is true, I have theſe mercies, I doe 1.

Cap. 1. such and such things; But is God honoured by all? all things are as dead to this spirit, where it sees not Gods Name lifted up: and so the excellency and beauty of what others have or do, if God is not honoured by them, it looks on them as dead things. Secondly, all it hath, is, or doth, lies in an absolute subjection under God, to be at his dispose; all things are absolutely subject to the last end. Thirdly, where God is aimed at, as the highest end, there Gods glory is willed infinitely; no limits, no bounds set to the desires, or endeavours of the soul after it.

5. Fiftly, this spirit hath other qualifications; the spirits of the godly are

1. glorious within: As, 1. it is an enlightned spirit; the light of the glory of God, in the face of Jesus Christ, hath shined into it, and transformed it

2 Cor. 4. 6. into the same image. *Dan.* 5. 11. They said he was a man in whom the spirit of the holy Gods was, because light, and understanding, and wisdome was found in him; surely, the spirit of the living God is here; for light, understanding.

ſtanding, wiſdome is found here; this is the true light, the light of life, that hath a quickning power, and influence of life in it. There is a great difference between the light of the Sun ſhining in a garden, and the light of torches; there is the influence of an inlivening power in the one, not in the other; ſuch difference there is between the light in the ſpirits of wicked men, and the light in the ſpirits of the godly: it is the knowledge of the holy, that is true underſtanding, *Pro.*9.10. And a man of ſuch underſtanding, is of an excellent ſpirit indeed, *Pr.*17.27. This is that which the holy Ghoſt cals Spirituall underſtanding, *Col.*1.9. to diſtinguiſh it from that underſtanding that is in naturall men; they ſee into Spiritual things after another manner then other men; they ſee the reality, beauty, excellency, glory of them, which are hidden from droſſie vile ſpirits: the Goſpel is ſaid *to be a myſtery, revealed to the Saints*, *Col.*1.26. *The Law and teſtimonies are ſealed & bound up among ſt the diſciples*, *Eſa.*2.16. The

Cap. 1.

Cap. 1.

Lord delights to reveale himself to men of excellent spirits, who are only fit to close with divine and spirituall truths. As none can teach so as God teacheth, *Iob* 30.22. so none knows the things of God so as the godly doe; they behold them as with open face, they walk on in the light of the face of God, *Psal.* 89.15. their spirits elevated by such a light as is sutable to that light there is in God himself, and that lustre of his Image, that shines in the face of Jesus Christ: but the spirit of the world, is a spirit of darknesse; even that light which is in them, is darknes.

Secondly, it is a free spirit, *Psal.* 51.12. *Establish me with thy free Spirit*, and this freedome makes it indeed, a true, royall, princely spirit; for so the word signifies that is translated in that place, a free spirit. The words are, Establish me with thy royall princely spirit.

1 A free disingaged spirit, not entangled, nor insnared with base, earthly engagements like the spirits of the world; but a spirit that is at liberty,

Where

where the Spirit of the Lord is, there is liberty, 2 *Cor.*3.17. How doe the engagements of worldly ſpirits miſerably enthrall them, that notwithſtanding convictions of conſcience, notwithſtanding much unquietneſſe of their hearts in their way, many checks, ſecret wounds of ſpirit, ſinking damps, and fears, yet they cannot get off their hearts from thoſe engagements they are ſo miſerably, ſo dangerouſly entangled in; this is a wofull bondage. Thoſe who are godly can remember a time, ſince their hearts were thus inſnared; but it was the bleſſed work of the Lord to ſet them at liberty, and now they have eaſe, now ſweet quiet, & reſt to their ſpirits. Cap. 1.

2 Free from the bondage of ſin, not under the power and command of it; it hath command over it ſelf, over its own paſſions; not in a baſe ſlavery to Satan, not in ſervile ſubjection to men, not brought under the power of any creature. It was a notable free expreſſion of two bleſſed Martyrs, *Surgius* and *Bacchus*, who were two great

Cap. 1.

Nos, Imperator, sola terrena militia tibi obstricti sumus; in animas null. m tibi jus est; illarum Dominus est solus Deus. Coutzen. aulæ speculum p.47.

Non admittit status fidei allegationem necessitatis delinquendi, quibus una est necessitas non delinquendi. Tertul. de Cor. militis. cap. 11.

Πνεῦμα δουλείας. Rom. 8. 15. Πνεῦμα δειλίας. 2 Tim. 1. 7.

Courtiers, being accused for Christians, and commanded to offer unto the Idols, they refused to go to the Temple, and gave this answer unto the Emperour; We, O Emperour, are bound unto you, only in an earthly warfare; you have no right over our souls; God only is the Lord of them. It will not be forced to any thing that is base; God leaves the body and estates of his servants to the power of men oft times, but their spirits are free: It is too base a disposition of a servant of God, to plead necessity of sinning; no creature can compell another to sin. *Tertullian* hath an excellent expression to this purpose; The state of faith doth not admit the alledging a necessity of sinning in those, to whom the only necessity is not to offend.

3 It is free in regard of slavish fear, it is able to look upon the face of God with joy, *Iob 22. 26. Thou shalt have delight in the Almighty, and shalt lift up thy face to God.* The Scripture speaks *of a spirit of fear, and a spirit of bondage*, from both which, this spirit is set at liberty;

liberty; it can look upon the power, soveraignty, justice, holinesse of God, and rejoyce in them; glad that God is so holy and just, and that it hath to deal with such a God; It hath accesse to his presence *with boldnesse and liberty of speech, Eph.* 3.12. as the word signifies there. It hath sweet and blessed freedome in the performance of holy duties, is not forced and haled to them, doth not take them up as tiresome burdens; Gods Commandements are not grievous, they are not as fetters of iron, but as chaines of gold, for beauty and ornament; there is a readinesse of spirit to what ever is good; they are vessels of honour, ready prepared to every good work, 2 *Tim.* 2.21. *It is written in the Volume of thy book, I should do thy will, and lo, I come, Psal.* 40.7,8. There is a suitablenesse between the law and the spirit; the law is written in it; never so in its element, as when it is in the wayes of obedience; there is not the straitnesse of spirit as in others; but here the heart sweetly enlarges it self, as the

Cap. 1.

τ παῤῥησίαν.

Cap. 1. 3

flower that opens it ſelf to the ſhining of the Sun.

Thirdly, a ſublime ſpirit, raiſed high, by ſpirituall, heavenly influences, not ſwelling by pride; a ſpirit that hath all earthly things under feet; as the holy Ghoſt ſets out the Church, *Rev.* 12. 1. Things received with admiration by other ſpirits, it looks on with contempt, as things infinitely inferiour to it; a godly mans feet are where other mens heads; their heads, that is, the pitch and height of all their aimes, is upon things that are on the earth; but the Saints have theſe things under their feet. When *Valence* ſent to offer *Baſil* great preferments, to tell him what a great man he might be; *Baſil* anſwers, Offer theſe things to children, not to Chriſtians. When ſome bade, ſtop *Luthers* mouth with preferment, one of his adverſaries anſwered, It is in vain, he cares not for gold: his ſpirit was too noble and high, to be tempted with gold; baſe low ſpirits would have been taken with ſuch things, ſuch a ſpirit as *Demas*, who forſook

Hem, Germana illa beſtia non curat aurum. Melchior Adam in vita Luth.

Cap. 1.

forſook *Paul* to embrace this preſent world; but a ſpirit raiſed by God is above them.

How was S. *Pauls* ſpirit above mony? when he ſpeaks of lucre, he cals it *filthy lucre*, 1 *Tim.* 3. 3. A godly mans ſpirit is ſutable to the high dignities put upon it, and priviledges it hath. *Saul* when made a King, had another ſpirit put upon him, contemning former things, highly eſteemed of: a man raiſed on high, looks on things below, and they appear ſmal things to him; ſo here, Reaſon may raiſe the ſpirits of men above the common ſort: a rationall man looks at many ſins as too mean and baſe for him, ſcorns to ſtain his excellency with them, as the ſins of ſenſuality, and filthy luſts. *Tully* thinks him not worthy the name of a man, that ſpends a whole day in the pleaſures of the fleſh; and *Socrates* had ſuch a vile eſteeme of ſin, as he thinks, it ſhall be one of the greateſt torments of men in another life, to be tied and bound to the ſins they moſt delighted in here. *Seneca* hath a notable

Nemo eſt dignus nomine hominis qui unum diem velit eſſe in voluptate. lib. 2. de finibus.

Platonis Phædro. p. 81.
ἐνδέονται ἢ ὡς ἔπος εἰκὸς εἰς τὰ τοιαῦτα ἤθη ὁποῖα ἀπ' ἐν ἀμελετησίαι τύχωσιν ἐν τῷ βίῳ.

Major ſum et ad majora natus, qui immut mancipium ſim corporis mei. Sen. ep. 66.

Cap. 1. 3

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Cap. 1.

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Valde protestatus sum, me nolle sic satiari ab eo. Melchior Adam in vita Luth.

Fecisti nos Domine pro te, & inquietum est cor nostrum donec veniat ad te.

Cap. 1.

come unto thee. It is the work of a baſe droſſy ſpirit, to think, If I had but ſo much, or ſo much yearly, I ſhould have enough: how baſe the ſpirit of that rich man, bleſſing himſelf in his goods! *Soule take thine eaſe, thou haſt goods laid up for many yeares*; what were all thoſe to his ſoul, to the happineſſe of his ſoul? Theſe are ſpirits that have higher deſigns then ſo, their deſignes no leſſe then a Kingdome, yea, then God himſelf, *Rom.* 2. 7. *They ſeek for glory, honour, immortality, eternall life:* Though they can be content with little of the world for their uſe, yet they cannot be content without that Good and Happineſſe that is infinitely higher, and better then all the world, for their portion. As *Abraham* ſaid concerning his child, when God promiſed him a great reward, *Gen.* 15. 2. *Lord, what wilt thou give me, ſo long as I goe childleſſe?* Lord, what is all the reward I can have, except I have this mercy, except I have a child? becauſe the Meſſias was to come out of his loynes; So the ſoul here,

Luke 12. 19.

Cap. 1.

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Cap. 1.

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Cap. 1.

here, if God ſhould promiſe it never ſuch great things, yet Lord what are all theſe things to me, if I have not thy ſelf? All the gifts that God can give to this ſpirit, will not ſatisfie it, except he gives himſelf to it. As God is not pleaſed with what we tender to him, except we give our ſelves to him: So a godly heart is not contented with all that God gives to it, except he gives himſelfe to it. Thus *Bernard* exceeding ſweetly, *As what I have, if offered to thee, pleaſeth not thee, O Lord, without my ſelfe; ſo thy good things we have from thee, though they may refreſh us, yet they ſatisfie us not without thy ſelfe.*

Bern. de amore Dei. *Sicut mea non tibi placent oblata, niſi me cum; ſic bonorum tuorum contemplatio reficit nos ſed non ſatiat, niſi tecum.*

Yea further, the enjoyment of God is not enough, except they may have a full enjoyment of him; they are not ſatisfied, except they be filled with the fulneſſe, *yea, with all the fulneſſe of God*, *Epheſ.* 3. 19. See a notable example of this in *Moſes*, *Exod.* 33. 12. and ſo on: The Lord had done great things for *Moſes* many wayes; but beſides all he had done for

Cap. 1.

for him, hee told him that hee knew him by name, and that he had found favour in his ſight; one would have thought this might have ſatisfied him: No, *Moſes* muſt have more, *Verſe* 13. *I pray thee, if I have found grace in thy ſight, ſhew me thy way, that I may know thee, and that I may finde grace in thy ſight:* God grants him this, and tels him, *Verſe* 14. that his preſence ſhall goe with him, and hee will give him reſt; ſurely, this will ſatisfie him: No, *Verſe* 16, *Moſes* muſt have yet more, hee muſt have ſuch a preſence, as the world may know, that God doth goe with him, and that hee and his people are a ſeparated people, from all the people that are upon the face of the earth: and *Verſe* 17. The Lord ſaith to him, *I will give thee this thing alſo that thou haſt ſpoken.* Surely this will ſatisfie him: No, *Moſes* is not ſatisfied yet: *Verſe* 18. *I beſeech thee ſhew mee thy glory.* Hee muſt have more of God yet; God grants him this alſo, *Verſe* 19. *I wil make all my goodneſſe paſſe before*

Cap. 1.

fore thee: And ſo the Lord paſſes by him, and proclaimes his great and glorious Name before him: Hee ſhews him ſo much of his glory, as he was able to behold. Surely *Moſes* hath enough now: No, not yet, *Chap.* 34. 9. God muſt pardon the ſin of his people too, and take him and them for his inheritance: He muſt have this fruit of Gods favour, as a higher then all the reſt. See how, as we may ſo ſay with holy reverence, he incroaches as it were, upon God, as one that could never have enough; and yet this, God liked exceeding well. Here is a ſpirit indeed, that is not ſatisfied with meane, and ordinary things. In a ſpirituall ſenſe the godly doe ſeek great things for themſelves, and it is their glory ſo to doe. God delights to have the ſpirits of his children thus raiſed; he would not have them to be of ſuch ſordid ſpirits, as to minde no higher things then the baſe drudges of the world doe; as a Prince or Noble-man delights to ſee the ſpirit of his childe raiſed

Bern. de amore Dei c. 8. *Habet enim ſapientia & ſui generis ſuperbiam.*

raised to higher designes, then the ordinary sort of men. Cap. 1.

Fourthly, a firme strong spirit: *Esay* 11.2. The Spirit of Christ is a *Spirit of might.* 4

First, strong to resist strong temptations.

Secondly, strong to overcome strong corruptions.

Thirdly, strong to beare strong afflictions.

For the first, it is not every temptation that can prevaile with these; little things will draw weak childish spirits, but such temptations as others know not how to resist, these can stand before them, and go on in their way, without any alteration of spirit by them; though they live in the middest of temptations, yet they are able to keep themselves unspotted; like the three Children, who walked in the fire, and yet the smell of the fire came not upon them, nor their garments; or like the children of *Israel*, walking on the dry land safely, and the seas on each side of them:

they

Cap. 1.

they are ashamed to complain of temptations to excuse themselves by their temptations; for wherefore hath the work of God been so mighty upon their spirits, but to strengthen them against temptations? many temptations which others thinke to be strong, they scarce take notice of; so farre are their spirits above them.

Luther was so far above the sin of covetousnesse, as he saith of himself, he found no temptations to that sin, though his spirit was much pestred with temptations in other kindes. The Devil will not set upon such with ordinary temptations, he knows it is in vain; when he comes upon them, it is with temptations of a higher nature, of stronger efficacy; as some mens bodies are of such strong constitutions, as that which will work mightily upon others, will not stirre them: So it is with mens spirits, the Devil needs not trouble himselfe much about many; the poorest, sleighteſt temptations are enough to

Cap. 1.

to draw them to what he would have: yea, and such who account themselves to be of brave, of more then ordinary spirits too, who can stand out strongly against GOD, and his truth, against the strongest arguments; the drawing motives, the powerfull perswasions of the Word, they move them not at all; but every poore temptation of the Devil drawes them any way; they have no power to resist, but are led as the Oxe to the slaughter, and as the foole to the stocks. The godly man is strong in the Lord, and in the power of his might, *Ephes.* 6.10. Other men are strong in their lusts, and in the power of them against the Lord and his truth.

Secondly, they can overcome strong corruptions: temptations from without have no such power, as corruptions that are within; yet when these rise up like a flood, *This Spirit of the Lord in them, sets up a standard against them, Esay* 59.19. Yea, by a contrary streame opposeth and

Cap. 1.

overcomes them. The more ſutable any corruption is to the naturall diſpoſition, the more powerfully it hath heretofore prevailed, the more ſtrongly it would now put forth it ſelfe, the more doth this ſpirit keep it under above all others. Every ordinary ſpirit can oppoſe, and be able to reſiſt ſome meane, contemptible ſin, which brings little pleaſure, or profit with it: when ſin is, as it were, weakned and benummed by afflictions, then they can caſt it off: when the ſtrength of it is abated for want of fewell, for want of opportunities of acting, for want of bodily ſtrength to put it forth, then they can leave their ſin: as *Simeon* and *Levi* came upon the *Sichemites* when they were ſore, and overcame them; ſo they can come upon their ſin, in times of affliction, and overcome it; and this they think to be repentance, which is a miſtake. But this ſpirit can oppoſe ſin, when it is in the vigour and ſtrength, and activity of it, and overcome it then. Let God put this

ſpirit

ſpirit into one who is yong & ſtrong, whoſe bones are full of marrow, who hath the world to ſmile on him, and may have opportunities to the full to enjoy his luſt; yet now he ſhall be able to overcome his corruption, and prevail againſt the ſtrongeſt luſt. As it is ſaid of *Moſes*, *Heb.* 11.25. *When he was of full yeares*, he then could deny himſelf, and refuſe the pleaſures of the the fleſh. The word in the Originall, When he was great, when he was grown up to ripeneſſe, when he might have enjoyed his pleaſure to the full; yet now he was able to overcome himſelf, and the world; and this requires ſtrength of ſpirit indeed. Cap. 1. μέγας γενόμενος.

Thirdly, it is ſtrong to bear ſtrong afflictions, as a ſtrong bodied man can indure cold and hard weather, which others dare ſcarce put out their heads into; ſuch difference is there in the ſpirits of men, in regard of their bearings of afflictions; ſome are alwayes complaining, murmuring, whining at every little affliction; their hearts fret, vexe and rage under 3 *Invalidum omne naturâ querulum eſt.* Seneca.

Cap. 1.

under it; like ſome mens fleſh, if their skin be but razed with a pin, it preſently feſters and rankles: *Iob* 23.2. He ſaith, that *his ſtroke was heavier then his groaning*, but theſe mens groanings are heavier then their ſtrokes: like rotten boughs of trees, if a little waight be hung on them, they preſently break. A little thing will break the ſpirits of theſe men, a little thing will cauſe them to ſink and pine away, and in a deſperate ſullenneſſe to make away themſelves. *If thou fainteſt in adverſity, thy ſtrength is ſmall*, ſaith *Solomon*, *Prov.* 24. 10. What poore things are they, that many mens ſpirits are not able to beare? Not a frowne from a great man, not a conceit of the leaſt diſparagement that they ſuffer in any thing, that is but a toy and trifle, which a man of an excellent ſpirit would ſcorne to beſtow a thought about; the loſſe of a little money: as I have reade of one who hung himſelfe, onely upon a dreame that he had, that he had loſt his money.

Others,

Cap. 1.

Others, if they meet but with a little diſturbance in their family, from huſbands or wives; if their Parents doe but croſſe them, if their hopes be fruſtrated in things of no great moment, they cannot beare it, but they ſink downe in ſuch deſperate diſcouragements, as their lives are bitter unto them, they are weary of them, and they ſeek to eaſe themſelves by putting an end to them. Impatient ſinking deſperateneſſe, ever proceeds from baſe weakneſſe of ſpirit. Deſpaire is a ſin exceeding vile and contemptible. *Gulielmus Pariſienſis* ſpeaking of deſpaire, hath this expreſſion; *I deſpaire! Oh word of eternall reproach and confuſion, of diſhonour never to be blotted out! it publiſheth the Devil to be the Conqueror: and would thou didſt ſee the Devil crowned as a Conqueror, to whom thou doſt ſo ſhamefully lie under.* Theſe ſinking ſullen-ſpirited people may pleaſe themſelves in the froward, ſullen diſtempers of their hearts, and conceit as if they were fruits of humility: but

O verbum ſempiterni opprobrii et confuſionis, a q; ignominiæ indelebilis, ſcilicet deſpero! victorem enim eſſe Diabolum prædicat: et utinam videres Diabolum coronari victorem, cui tam turpiter ſuccubuiſti!

Cap. 1.

let them know that the Devill is the most sullen spirit that is, and yet the most proud. Though in thy frowardnesse thou flieſt from God, and letteſt thy spirit sink down, even as low as the bottome of the Sea, yet even there the wrath of God will follow thee. As, *Amos* 9.3. *Though they hide themselves in the bottome of the Sea, I will command the Serpent to bite them.*

Thus those, whose spirits are sunk into the bottome of the Sea of desperation, they shall have no ease there, even there the Lord will command the Serpent to bite them; the Devill shall vexe and torment them there. Many while in their prosperity, while the world smiles on them, they seeme to be of brave and stout spirits; to be sure, they are scornfull, proud, and high enough; they are all for mirth and jollity, they are so afraid of sadnesse, as they baniſh all seriousnesse: But when affliction comes upon these, when God toucheth them with sickneſſe, what poore spirited men

are

Cap. 1.

are they then? how doe their hearts sink like Lead? how disconsolate? how dejected are they then? none more.

Manasseh was of a bold presumptuous spirit, and exceeding scornfull in time of his prosperity; he went on with a high hand against God, as if he meant to contest with heaven it self: but mark in the 2 *Chron.*33.11. when he was brought into trouble, what a poore, base spirit he had: he runs amongst the thornes, he hides himselfe in the bushes, and from thence he is taken, and bound in fetters. As it was said of *Alexander*, it was nothing for him to carry himselfe bravely, because he alwayes conquered; but for *Cæsar* to behave himselfe wisely, and to uphold his spirit when he was conquered, and others fainted; this was an high praise unto him. You talk of merry hearts and joyfull spirits, but can you be joyfull in affliction? will your spirits hold out in tribulation? Can you rejoyce in the greatest troubles?

Cap. 1.

Will your comforts hold out in ſore and grievous diſtreſſes? this were a ſigne of ſtrength of ſpirit indeed. The ſpirit of a man can ſuſtaine his infirmity, ſaith *Solomon*. This is the ſtrength of a mans ſpirit, to be able to carry it ſelfe bravely, undauntedly in the middeſt of greateſt afflictions; your ſpirits can beare nothing, they are childiſh, poore weake ſpirits, not to be accounted the ſpirits of men. *Lactantius* boaſts of the braveneſſe of the ſpirits of the Martyrs in his time, in this reſpect; Our children and women (not to ſpeak of men) doe in ſilence overcome their tormentors, and the fire cannot fetch ſo much as a ſigh from them.

Noſtri (ut de viris taceam) pueri et mulierculæ tortores ſuos taciti vincunt, et exprimere illis geniti ullum nec ignis poteſt. Lib. 5. cap. 13.

5 1

Fiftly, they are generous ſpirits: as,

1 They are not mercenary, they will not indent with God for what they doe; ſo much as they may get by their ſervice, ſo much ſervice, and no more: No, they goe on in their work, and leave themſelves to God: let the benefit of that they doe, bee what it will, they loſe not their end,

if

Cap. 1.

if they be imployed for God; men doe very ill for themſelves, in indenting with God for any ſervice; for their ſtrait ſpirits cannot imagine, or deſire that latitude of good, that the infinite bounty of God would give, if they left themſelves wholly to it.

Seneca reproves the opinion of ſuch, who ſaid a man ſhould chooſe a friend, that he might have one, who might relieve him in his want, who might viſit him in his ſickneſſe, &c. No, ſaith he, this is mercenary; but I will chooſe a friend, that I may have one, to ſhew love unto, to viſit if he be ſick, to help if he be in want: So for men to chooſe a God unto themſelves, that they may be helped out of troubles, that they may have their eſtates bleſſed, that they may get ſuch and ſuch things by, to make this the higheſt end is mercenary, and too low for a true, gracious, generous ſpirit; but to chooſe a God, to be my God, that I may honour, love, fear, worſhip him for ever, this is true Chriſtian generouſneſſe.

Cap. 1.

2 A true generous spirit cannot endure basely to subject it selfe to any; that is, to flatter, and fawn, and to be serviceable to mens lusts, and base humours for advantage sake. It knowes how to lie under the feet of any to doe them good, where God may have honour: but to be serviceable to any mans lusts whatsoever, it cannot endure: As we reade of *Dionysius* his flatterers, who were so grosse in their flatteries, that when he did spit, they licked up his spittle, and said, it was sweeter then *Nectar* and *Ambrosia*. It is reported likewise of *Cambyses*, who falling in love with his sister, he asked the Judges whether it were lawfull for him to marry her? they answered, That they had no such law, but they had another, that the King might do whatsoever liked him; whereupon he married her. Such base-spiritednesse, cannot stand with Christian generousnesse.

Purcas Pilg. pag. 354.

3 A true generous spirit is not ready to take advantages against those

Cap. 1.

thoſe that are under it; Men of theſe ſpirits, love to pity and relieve thoſe whom they have at advantage, as *Eliſha*, 2 *Kings* 6. 22. when he had the *Syrians* in the midſt of *Samaria* and the King of Iſrael askt him, *Shall I ſmite them? ſhall I ſmite them? He anſwered, Thou ſhalt not ſmite them; ſet bread and water before them that they may eate, and drink, and goe to their Maſter: and he prepared great proviſion for them, and when they had eaten and drunk, he ſent them away.* As is reported of the Lyon, it ſpares thoſe things that fall down and ſubmit to it; but the Wolfe, Beare, Dog, rend and teare what they get hold of. To be able to doe one hurt, and not to doe it, that is truly noble. It is the glory of a King, yea of God himſelfe to paſſe by an offence. To ſhew mercy, ſaith S. *Chryſoſtome*, is a more glorious thing then to raiſe from the dead, and a greater work then to build moſt magnificent Temples. Many baſe-ſpirited men, who will crouch low enough to thoſe who are

Quo quiſque eſt major, magis eſt placabilis iræ, Et faciles motus mens generoſa capit. Corpora magnanimo ſatis eſt proſtraſſe leoni; Pugna ſuum finem, cum jacet hoſtis, habet: At lupus & triſtes inſtant morientibus urſi, Et quæcunque minor nobilitate fera.

Poſſe & nolle nobile. Chryſ. hom. ad pop. 36. & 51.

Cap. 1.

are above them, yet they are imperious, cruell, hard-hearted, rugged, fierce towards those that are under them, and they think it the braveneſſe and greatneſſe of their ſpirits that they can inſult over them, & revenge themſelves upon them, but there is nothing great in theſe men but pride, and ſelfe-love: this is the greateſt baſeneſſe of ſpirit that can be, and the more theſe men formerly did diſcover their baſeneſſe, in their ſordid crouchings unto others that were above them, the more doe they now diſcover the vileneſſe of their ſpirits, in their cruell inſultings over thoſe that are under them; And this they think a goodly and brave thing that they can trample upon others, whereas the kindneſſe of a man is the goodlineſſe, and beauty, and excellency of a mans ſpirit. That word in *Eſay* 40. 6. that is tranſlated, The goodlineſſe of the flower, is the ſame word which ſignifies Kindneſſe. We reade *Revel.* 9. The Locuſts that came out of the ſmoaking pit,

חסר

Nec judicandum eſt aliquid iram ad magnitudinem animi conferre. Non eſt illa magnitudo, tumor eſt. Senec. de ira. lib. 1. cap. 16.

They

Cap. 1.

They had faces as the faces of men, and they had haire, as the haire of women; They had faire countenances, they could look ſmiling, and flattering upon men, for their owne ends, but their teeth were the teeth of Lions, and they had tailes like Scorpions, to teare and ſting thoſe that they had at an advantage. An inſulting ſpirit over thoſe that we have at advantage, is farre from true generouſneſſe, howſoever men may bleſſe themſelves in it.

Reboboam was a man of an exceeding imperious, inſulting diſpoſition; *My little finger*, ſaith he, *ſhall bee thicker then my fathers loynes*; *My father put a heavy yoke upon you, but I will put more to your yoke*; *my father chaſtiſed you with whips, but I will chaſtiſe you with Scorpions*: O, what a ſpirit was here! Surely he, and thoſe who put him on, rejoyced in this as a brave commanding ſpirit indeed; But the holy Ghoſt ſaith of *Reboboam*, that he was a poore, weak, childiſh-ſpirited man; yea, he calls him

Cap. 1. him a childe, though he was above forty yeares old, 2 *Chron.* 13.7. *hee was young*, the word is a childe, and tender-hearted, that is, of a poore, ſoft, effeminate ſpirit. True generouſneſſe and cruelty are exceeding oppoſite, one deſtroyes the other. When *Davids* ſpirit was diſtempered, when he had loſt much of his generouſneſſe, by that ſin of uncleanneſſe, as appeares in the 51. *Pſalme*, where he prayes to God *for his free ſpirit*, which word ſignifies, a royall Princely ſpirit, as you heard before, much of the royall Princelineſſe of his ſpirit was loſt by that ſin; and *David* was never ſo rigid as he was at this time, which appeares out of the 2 *Sam.* 12.30,31. where he commanded the people whom he had overcome, to be brought forth, and put them under ſawes, and under harrowes of iron, and made them paſſe thorow the Brick-kilne, and thus did he unto all the Cities of the children of *Ammon*. This was exceeding harſh and rigid; we never reade

reade of him, that ever he dealt thus with any before. Now this is obſervable, that this act of his, was at that time, wherein he lay in his ſin: for *Ioab* had beſieged that City before *David* ſaw *Bathſheba*, and it was at that ſiege, that *Vriah* was ſlaine: And although this fact be related after *Nathans* comming to him, and after *Solomons* birth, yet it is probable it was before, even while he lay in his ſin, for two reaſons; Cap. 1.

1. Becauſe it is not probable that the ſiege continued; not onely till the childe conceived in adultery was borne, but after the birth of *Solomon* too, as it here ſtands in the ſtory.

2. Neither is it like, that *David* newly receiving ſuch mercy from God, as he did in the pardon of his ſin, and when his heart was ſo broken as it was, that he ſhould then ſhew ſuch rigid ſeverity, onely for the abuſe of his Meſſengers. The reaſon why this is ſet after, is, becauſe in the time of the ſiege *David* committed the adultery; and ſo the whole ſtory

Cap. 1.

ſtory concerning *David* and *Bathſheba* is firſt related, and then he comes to the ſtory of the war again.

4 A generous ſpirit is ſtudious, and diligent to return good, as well as deſirous to receive good, as *David*, *Pſal.* 116. 12. *What ſhall I render unto the Lord?* ſaith he: he ſpeaks, as a man preſſed in his ſpirit, troubled untill he did returne ſomething; he accounts favours received, as great obligations, as any debts in the world. It is infinite baſeneſſe in ſpirit to be ſo for ones ſelfe, as if ones owne turne be ſerved, then neither God nor man is regarded. How many men will crouch, and yeeld to any thing, till they have got their owne turnes ſerved; but then they grow proud, and regardleſſe of thoſe, yea, oftentimes ſpightfull againſt thoſe, to whom (when time was) they crouched for favours, and from whom they received many, by which they are come to that which now they are. A notable example of this, we have in *Benhadad*, 1 *King.* 20. 32.

compa-

compared with *Chap.* 22.31. In the former place, he caused his servants to gird themselves with sackcloth on their loynes, and put ropes on their heads, and to come to the King of Israel and say, *Thy servant Benhadad saith, I pray thee let me live*; and he was content to yeeld to any termes, when the King of Israel had him at advantage, as *verse* 34. *The Cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus*: but after that he was got out of his hands; *Ahab* was fain to go to war with him to get those Cities, *Cap.* 22.3. And observe the baseneſſe of the spirit of *Benhadad*; he who before had so crouched to *Ahab* for his life, he now commands his Captaines, to fight neither with small nor great, save onely with the King of Israel: see with what malice he seeks the life of him, who before had saved his. Cap. 1.

5 A generous spirit loves to be abundant in service; it is not satisfied 5

Cap. 1.

in doing meane and ordinary things, as before they were ſublime in that, receiving of ordinary things from God would not ſatisfie them, but they muſt have great things from him; ſo now it is their generouſneſſe, that they will not be quieted in doing ordinary things for God, but they muſt doe great things for him: they prize their ſervice as well as their wages, as *Ioh.*17.4. Chriſt ſaith *He hath finiſhed the work that his Father gave him to doe*; he accounts his work a gift. Thus thoſe who have the Spirit of Chriſt, account their ſervices to be gifts from God: to live unſerviceable they would account to be the greateſt burden in the world to them; they had rather have leſſe comforts and more ſervice, then more comforts and leſſe ſervice; they had rather be ſtraitned in comforts then in duties. To what purpoſe do we live, if we be of no uſe? It is the baſeneſſe of mens ſpirits (which a truly godly man abhorres) who deſire to receive great things,

Quid prodeſt eſſe, quod eſſe non prodeſt? Tertul. de pudicitia.

things, but are content in doing little; they put off God with ordinary, sleight services; but the spirits of the Saints are more generous then so, if it were possible they would be infinite in service to God, they never think they have done enough for him: *I will yet praise thee more and more*, saith *David*, *Psal.* 71.14. I will adde to thy praise, so the words are in the Originall; as if he should say, God hath had some praise in the world already, I would faine adde something for my part, I would come in with my share, that he might have some more praise for me, and this not an ordinary praise, but endeavours to have *the high praises of God in heart and mouth*, *Psal.* 149.6. desires to make *the praise of God glorious*, *Psal.* 66.2. he would faine be eminent in good works, *Tit.* 3.14. *Let ours also learne to maintaine good works*; the words are, let them learne to be eminent in good works above others; there is a holy ambition in them, to get above others in godli-

Cap. 1.

Cap. 1.

ἀκριβῶς ἐς ἀκρὸν βαίνειν.

nesse; this is, indeed, to walk circumspectly, that the Apostle exhorts to in *Eph.* 5. 15. the word there translated Circumspectly, signifies to get up to the top of godlinesse, to perfect holinesse in the fear of God, and therefore he sets the highest pitch of the rule before him, would not have the rule come down to him, but indeavours to get up to the rule, sets before him the highest examples he can; he is not willing to offer that to God which cost him nothing, but if any thing more choice, more excellent, better then others, it shall be for God; he loves to be abundant in duty, he would not scant God, to give onely that which he must of necessity, but loves to be fruitfull in all good works. The reasonings of many mens spirits, shewes much baseneſse in them; Why are we bound to doe this? is it absolutely necessary? cannot a man be saved except he doe thus? may not such a thing be lawfully done? If thou hadst a raised, generous spirit for God, it were enough

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to thee, that such a thing is good, is commendable, it may be, serviceable; God may have glory by it, I may do good by it; and such a thing hath no excellency in it, God shall have no glory by it: This were enough to cause the soul greedily and delightfully to embrace the one, and freely and strongly to reject the other.

A generous spirit strives to be abundant in doing good, and leaves it selfe with God, let God doe with him what seemes good in his eyes; it doth not maintaine jealous, suspicious thoughts of God, as if it were best to provide for it selfe, and not dare to venture upon God: Base unworthy spirits discover themselves much in this; they will part with nothing, but first will see what they shall have; they must have present pay, bee sure of it in the hand; they are jealous and suspicious of every one, they are conscious to themselves of baseneese this way, and therefore look upon all others, as if there were

Cap. 1.

Vestrum est non solùm attendere quid præcipiat Deus, sed quid velit, quæ sit voluntas Dei bona, bene placens, & perfecta. Bern. de vita solitaria ad fratres de monte Dei, p. 1020.

Cap. 1.

onely for themselves too: but a generous spirit findes in it selfe a disposition ready to doe good to others, though they can doe little for him; yet if they need, and be able, he finds he can freely, and readily doe it; and this makes him to venture upon others, that they will likewise out of freedome and generousnesse, bee helpfull to him, if occasion, if need serve, though they should not receive recompence from him: and therefore he is not ready to entertaine jealous and suspicious thoughts, as other baser spirits doe. Thus in respect of God, he knows God is infinitely good, and blessed in himselfe; and that he out of his own infinite goodnesse is ready to doe good, and help those in want, who are able to doe little againe in way of requitall; but that he for his Names sake, shewes mercy and loving kindnesse to his poore creatures, because mercy pleases him; and therefore he can venture himself upon God.

Base spirits, as they are very jealous

lous in regard of trust, so they are very suspicious of love; and think, because themselves are conscious to themselves of unworthinesse, and that they themselves love onely for their own ends, therefore they think they cannot be truly beloved of others, but so farre as they are usefull to them. But one of a generous spirit knowes in himselfe, that he can love others, not onely because he receives good from them, but that he may do good to them; and therefore sees this to be infinitely more in God, and therefore can rely upon Gods love in sense of his owne unworthinesse. Though the Lord can receive no good from me, yet he can doe good unto me; and this I beleeve is the glorious excellency of the Lord, and therefore my spirit shall not give way to suspicious thoughts of his love: As *David*, 2 *Sam.* 23. 5. *Although* (sayes he) *my house be not so with God, yet he hath made with me an everlasting Covenant ordered in all things, and sure: for this is all my salvation,* Cap. 1.

Cap. 1.

vation, and all my deſire, although he maketh not to grow. And this is obſervable, that it is ſaid of him in *Verſe* 1. that when he ſpake this, he was a man who was raiſed up on high. It is true even in this ſenſe, that that expreſſion of his in *Verſe* 5. was an argument of a man whoſe ſpirit was truly raiſed on high; and the rather doth a generous ſpirit abandon baſe, jealous, ſuſpicious thoughts of Gods faithfulneſſe and his love, becauſe it knows in it ſelf that it hath not ſuch a vile diſpoſition, as to abuſe this gracious and bleſſed nature that it apprehends of God, ſo as to be the more ſecure and looſe; to give liberty to it ſelf in any evill, becauſe of this: Oh no, God forbid; this, farre from a true generous ſpirit; this, the ſpirit of baſeneſſe; this, a ſordid diſpoſition indeed, that it loathes, it abhorres the thought of it; it findes in it ſelfe, that the ſight of this grace of God, this bleſſed nature of God drawes it moſt ſweetly to him, to cloſe with him, to delight in him: it

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Cap. 1.

is the ſtrongeſt Motive to draw it up to holineſſe; yea, *To perfect holineſſe in the feare of God*, 2 *Cor*. 7. 1. And therefore it caſts out jealous and ſuſpicious thoughts of the goodneſſe, and love of the bleſſed God, as fruits of baſeneſſe of ſpirit.

Sixthly, though ſublime and raiſed as before, yet withall it is an humble, broken, and contrite ſpirit, one who is poore in ſpirit; this, a bleſſed conjunction indeed; though it thinks it ſelf too good for any luſt, yet not too good to be ſubject to the leaſt Commandement; though will not be under the power of any creature, yet wil lie flat and trembling under the leaſt word of the Lord, *Eſa*. 66. 2. though not ſatisfied with meane things, yet accounts it ſelf leſſe then the leaſt of all Gods mercies. How ſublime was *Pauls* ſpirit, when he accounted all things dung, yet himſelfe could be contented to be accounted an offſcouring for Chriſt? the ſublimity of his ſpirit was not a greater glory to him in the one, then the humility of it

6

As *Nazianzen* ſaid of *Athanaſius*, he was, ὑψηλὸς τοῖς ἔργοις, ταπεινὸς ὁ προφρονμαῖς. He was high in worth, and humble in heart.

Cap. 1. it was in the other. Though a godly man minds high things above others, yet can be well contented to be uſed in the meaneſt ſervices for the good of others; though he be raiſed above the world, yet judges himſelf leſſe then the leaſt of the Saints: though he aimes at the higheſt pitch of godlineſſe, yet bleſſes God for, and makes much of the leaſt breathings of his Spirit; and ſuch a heart is precious indeed in Gods eies: this, *O Lord, thou canſt not deſpiſe*, *Pſa* 51.17. ſo the words are. God can deſpiſe Kings and Emperours, God can deſpiſe the glory and luſtre of the world; but an humble broken ſpirit, the Lord cannot deſpiſe. There is no object that God accounts worth the looking at in the world, but ſuch an one: *Eſay* 66.2. *To him will I look*, ſayes God. The higheſt heavens, and the loweſt heart, are the two places of Gods moſt glorious reſidence.

7 Seventhly, it is a publike ſpirit, enlarged for publike good; not a narrow, baſe, ſtraitned ſpirit, Godlineſſe

neſſe doth mightily enlarge the heart of a man: The Lord perſwade *Iaphet* to dwell in the Tents of *Shem*; the words ſignifie, The Lord enlarge the heart of *Iaphet*. When a man is converted, his heart is enlarged; and it muſt needs be ſo, for now the ſpirit makes after the enjoyment of God, an infinite univerſall good: now it opens it ſelfe to receive and imbrace a God, in whom it expects all good; before it followed after ſome poore drops of good in the creature; but now findes all is to be enjoyed in God himſelf; and being thus enlarged to receive an univerſall good, it deſires to enlarge it ſelfe, as much as it can, to be an univerſall good, but that is proper to God: yet a publike good it may be, and therefore ſpreads it ſelf as farre as it can. Now it loves good as good, not upon particular private grounds; and therefore the more good, the more beloved. It mindes good, as in reference to God; and therefore where God may be moſt honoured, there the

Cap. 1.

Cap. 1.

the heart most solicitous, most industrious: it is willing therefore to empty it self of its private good, that the publike may be furthered. If Nature will venture its own particular good, for the generall, (as heavy things will ascend contrary to their natures, to keep out vacuity, and so to preserve the Universe) much more then will Grace. Every godly man, one way or other, according to the abilities he hath, is a publike blessing to the place where he lives. The Saints of God are compared to a Cloud, *Heb.* 12. 1. the comparison is true in this respect; a Cloud waters the earth as a common blessing, so are they; not as water-pots, that water but a few spots of ground in a garden. And this publikenesse of spirit is then right, and truly gracious;

First, when it is content to doe publike good, where it self shall be taken little notice of; as many times the Engine that doth all in great works, is (inward, hidden) not taken notice of.

Secondly,

Cap. 1.

Secondly, when he can be glad, that any publike good work goes on, and proſpers, though others be uſed in it, and not himſelfe, to the eclipſing of his light.

Thirdly, when he is willing to be uſed in any ſervice, though but to prepare work for others, which they, not he, ſhall have the glory of after he is gone. As *Luther*, writing to *Melanthon*, encouraging him againſt the ſtrong oppoſition that they met with in the cauſe of God: *God* (ſayes he) *is able to preſerve his own cauſe falling, and to raiſe it fallen; if we be not worthy, let it be done by others.* Such a publike ſpirit as this is, is an excellent ſpirit indeed.

Potens eſt Deus cauſam ſuam labentem ſervare, lapſam erigere; ſi nos digni non erimus, fiat per alios. Melchior Adam. in vit. Luth.

Eighthly, it is a ſanctified ſpirit: 1 Theſſ. 4. 8. *He hath made us partakers of his holy Spirit:* Chap. 5. 23. *I pray God ſanctifie you throughout, your whole ſpirit and ſoule.* Sanctified, that is,

8

1 Not ſuch a mixt ſpirit, as the common ſpirit of the world, hath not that mixture of filth and droſſe in it, but

1

Cap. 1. but is pure; purity conſiſts in freedome from mixture with that which is of a baſer nature; if mixt with that which is of a ſuperiour nature, that doth not make the thing impure; as when ſilver is mixed with gold, but when it is mixed with Lead or droſſe. The ſpirits of the godly are mixed with grace, but that makes thē more excellent and pure; ſuch mixture of ſpirituall excellency that is above the excellency of the ſoule, their ſpirits cloſe with: but if there come any mixture with that which is baſe, beneath the excellency of the ſpirit, this defiles, and this their ſpirits cannot cloſe with, but are ſenſible of the evill of it, and never leave working till they have purged it out from them.

2 2 Sanctified, that is, God hath ſet them apart for himſelf, as *Pſa.* 4. 3. *Know that the Lord hath ſet apart him that is godly for himſelf*; and they have devoted, dedicated, and conſecrated themſelves, to and for God; they are ſpirits reſigned, given up to the Lord.

3 All

Cap. 1.

3 All the parts, abilities, common gifts of this spirit are sanctified, a higher excellency is put upon them then they have in the spirits of other men; weak, naturall parts in these, are more excellent then the strongest not sanctified: As the consecration of wood, and leather, and meane things, put greater excellency upon them, then God and Silver had, that were not so consecrated; yet the larger the naturall parts are of a sanctified spirit, the more excellent it is. 3

4 It is able to make a sanctified use of what it meddles withall, of what it hath to deal in; of all the works and wayes of God, it makes all to be holy to the Lord. 4

Ninthly, It is a true heroicall spirit; none have such brave heroicall spirits as Gods servants have; it is not discouraged by difficulties, it will set upon things a sluggish spirit thinks impossible; it wil go through that which such a one thinks can never be; it breaks through armies of difficulties, that it might goe on in its way, 9

and

Cap. 1.

Non quia dura, sed quia molles patimur.

Nil magnum in rebus humanis nisi animus magna despiciens: si magnanimus fueris nunquam judicabis tibi contumeliam fieri. Sen. de quatuor virtut.

and accomplish its work, not discouraged as the sluggish spirit, who cries out, there is a Lyon in the way. It is not the difficulty of the work, but the baseneſſe of our spirits, that ordinarily hinders us in our way; some difficulties that others count great hinderances, it slights and contemnes; as reproach and scorn in the wayes of God; it can contemne contemners, and vilifie those who account the wayes of God as vile; this, the true spirit of Jesus Christ, of whom it is said, *Heb.* 12. 2. *He endured the Crosse, and despised the shame*, the shame whereby others despised him, was despised of him, not accounting it a thing worthy for his spirit to be troubled at; no more is a true godly spirit hindered in his way by this, then one riding on with strength in his journey, hindred by the barking of whappets at his horse heeles, he rides on and minds them not; and as for railings, and revilings at the wayes of God, by which many are discouraged, the spirit of a godly

Cap. 1.

godly man can ſhake them off, as St. *Paul* the Viper that hung upon his hand, and feele no hurt; it beares off many hardſhips, that are like to bee very grievous to fleſh and bloud, that it is like to meet with, which diſcourages the hearts of many, both from beginning to enter upon Gods ways, and from continuance in them after ſome entrance made; as the other Spies that were ſent with *Caleb* and *Ioſhua*, their hearts fainted, they tell of great difficulties are like to bee met with; The land endeed is good, but there are children of *Anak* there, and walls that reach up to Heaven; but this was the brave heroicall ſpirit of *Caleb* and *Ioſhua*, their ſpirits were undaunted, they would goe up and poſſeſſe the Land, let what ever could bee, ſtand in their way. Thus many have convictions of conſcience that the wayes of God indeed are good, but the great hardſhips that they are like to ſuffer in thoſe wayes keep them off; But a true godly ſpirit is willing to embrace Religion

Cap. 1.

with all the hard termes annex'd unto it; it is a poore, meane ſpirit that muſt indent with God aforehand: If I were ſure to hold out, to have at laſt that which I deſire, then I would venture upon the wayes of godlines; but I am afraid it will never be: and ſo ſinks, and hath no mind to ſet upon the work. But this ſpirit will ſet upon the worke with all the hazards, as *Eſter*, *If I periſh*, *I periſh*; this was a brave ſpirit indeed. If ſhe had had ſuch a baſe cowardly ſpirit as many, to think, Alas what good ſhall I do? I may hazard my ſelfe, and bring my ſelfe into trouble, but no likelihood of any good will come of it: ſhe is content to venture all, upon a meere poſſibility of good; To breake thorow armies of difficulties, as *Davids* Worthies ſhewed the excellency of their ſpirits, in breaking thorow an Hoſte to gratifie their Lord. If the Worthies of God in former times, had ſtood upon every difficulty, what had been done in Gods cauſe? No, this ſpirit ſets upon that which God

God cals it to, doth what it can, and leaves is ſelf, and the iſſue of its work to God, as *Ioab* 2 *Sam.* 10. 12. *Let us play the men for our people, and for the Cities of our God, and the Lord do that which ſeemeth him good:* It was a brave ſpeech of him, that ſhewed an excellent brave ſpirit in him. Cap. 1.

A poor low ſpirit thinks every difficulty an impoſſibility; but this ſpirit will not eaſily entertaine thoughts of impoſſibility in ſervices that are noble and worthy of choyce ſpirits; it will rather think with it ſelfe; Was there never any ſuch thing done before? or was there never any thing that had as much difficulty as this in it? that was as unlikely as this, to come to a good iſſue, and yet was at laſt accompliſhed? why may not this then be done? and ſo ſets about it, without any more objectings againſt it, with this reſolution; *Quicquid fieri potuit, poteſt*; That which hath been done, may be done. Such a ſpirit as this is aſhamed to ſee, and heare, & reade what great things

Cap. 1.

with all the hard termes annex'd unto it; it is a poore, meane spirit that must indent with God aforehand: If I were sure to hold out, to have at last that which I desire, then I would venture upon the wayes of godlines; but I am afraid it will never be: and so sinks, and hath no mind to set upon the work. But this spirit will set upon the worke with all the hazards, as *Ester, If I perish, I perish*; this was a brave spirit indeed. If she had had such a base cowardly spirit as many, to think, Alas what good shall I do? I may hazard my selfe, and bring my selfe into trouble, but no likelihood of any good will come of it: she is content to venture all, upon a meere possibility of good; To breake thorow armies of difficulties, as *Davids* Worthies shewed the excellency of their spirits, in breaking thorow an Hoste to gratifie their Lord. If the Worthies of God in former times, had stood upon every difficulty, what had been done in Gods cause? No, this spirit sets upon that which God

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Cap. 1.

have been done by others, and what poor things it hath all this while bin imployed in. *Suetonius* reports of *Iulius Cæsar*, that seeing *Alexanders* Statue, he fetched a deepe sigh, because he at that age had done so little. Yea, so farre is a true heroicall spirit from being discouraged by difficulties, as its raised by difficulties; thus its said of a true godly man, that *hee stirres up himselfe against the hypocrite, that hee holds on his way, and growes stronger and stronger*, Iob 17. 8, 9. When a difficulty, when any opposition, or danger comes in Gods wayes, now it sees an opportunity offered of shewing so much the more love to Jesus Christ, so much the more sincerity, and power of grace, to bring so much the more honour to God and his cause, and in this it rejoyces; this was the reason, why the Apostles and Martyrs rejoyced so much in their sufferings for Christ.

When *Ignatius* felt his flesh and bones begin to bee ground betwixt the teeth of wilde beasts, now sayes he

he, I begin to be a Chriſtian. When *Alexander* ſaw an apparent great danger neare him, his ſpirit workes on this manner; Now ſayes he, here's a danger fit for the minde of *Alexander* to encounter withall. When *David* at firſt heard of being the Kings ſonne in law, he was troubled at it. 1 *Sam.* 18. 22. But when he knew, what a difficult and hazardable ſervice hee was to undertake for it, then ſayes the Text in the 26. *Verſe It pleaſed David well to bee the Kings ſonne in law*: that which would have diſcouraged others, who would gladly have had the preferment, that raiſed the ſpirit of *David*, and made him like the offer the better, and ſurely this was not an ordinary, common ſpirit; it was the true magnanimity of the ſpirit of *David*.

Cap. 1. *Iam periculum par animo* Alex.

Tenthly, A ſolid, ſerious ſpirit; other ſpirits are ſleight, empty, vaine, frothy, raſh ſpirits, which are exceeding great evils in the ſpirits of men; ſleightneſſe of ſpirit makes men almoſt uncapable of any good; what 10

Cap. 1. ever judgement the Lord laies upon mee in this world, yet the Lord deliver me from a vain, ſleight, frothy ſpirit: how doe the bleſſed glorious truths of God, which are of infinite conſequence, paſſe by ſuch, and are never minded; nothing ſticks by them, nothing abides with them that may be uſefull for their everlaſting good: but this ſpirit is put into a ſerious, ſolid frame; it examines the ground of actions, compares one thing with another, looks much at the iſſue of things; & this muſt needs bee, becauſe the feare of the great God, and the feare of eternity is fallen upon it, *Eſay* 11.2. Theſe are joyned together, the ſpirit of knowledge, wiſedome, the ſpirit of counſell and the feare of the Lord; it converſes ſo much with ſerious things of high and infinite conſequence, that it muſt needs be put in a ſerious frame.

11 Eleventhly, It is an active, lively ſpirit, ſerious but not ſullen, not heavy, dull; ſolid but not ſtupid, 1 *Pet.* 2.5. *The*

2. 5. *The godly are called lively ſtones*; ſtones, becauſe of their ſolidneſſe; lively, becauſe of their activeneſſe: God is himſelfe a pure act, and theſe ſpirits have ſome likeneſſe to him, and neareneſſe with him; the higher things are, the more active; water more then earth, aire more then water, fire more then all; theſe ſpirits are raiſed to the higheſt excellencies of any creature in this world. They are *of quick underſtanding*, as *Eſay* 11.3. *And ready prepared to every good work*, as 2 *Tim.*2.21. The moſt noble, excellent activeneſſe is from life, and the more noble and excellent the life, the more noble and excellent activeneſſe; as ſenſe more then the plantes, and the rationall life more then the ſenſe, and grace more then that, and glory more then all; the more ſpirituall, the more active; the more power the forme hath over the matter, the more active the thing is; and the more the forme is ſunk, as it were into the matter, there the leſſe activeneſſe, as in the earth, and all

Cap. 1.

Cap. 1.

heavy bodies; now where life is, there the forme hath moſt power, and the higher the life, the greater the power; Godly ſpirits therefore are not melancholy, for melancholy makes dull, but they are active and lively, though they may be heavy and ſad, if put to ſome imployment not ſutable to their ſpirits; but put them upon ſpirituall imployments, and then you ſhall find them lively and active; when they have to deale with God, when drawing neare unto him in ſpirituall exerciſes, then they are full of life, they are fervent in ſpirit, ſerving the Lord, as *Rom.* 12. 11. *Boyling in ſpirit*, (ſo the word ſignifies) when ſerving the Lord. *The effectuall fervent prayer of the righteous availes much*, ſaith S. *Iames* 5. *Chapter* 16. *verſe*; The working prayer, ſo the word ſignifies, and ſuch a working, that notes the moſt livelieſt activity that can bee. Birds, whoſe motion is on high, fly ſwiftly when they are got up, but flutter when they are below; ſo the ſpirits of the godly, when

ἐνεργουμένη δέησις.

when they are got up on high to God, in ſpirituall exerciſes, then they move lively: but when they are buſied in inferiour things, they are oft-times dull and heavy. Cap. 1.

Twelfthly, the ſpirits of the godly are faithfull ſpirits, faithfull to God and men, ſuch as will certainly ſtick to, and will be true to their principles; you may know where to finde them, if you know their principles, which are ſound & good, as before. *The righteous is as an everlaſting foundation*, Prov. 10. 25. you may build upon him; there is an evenneſſe in all his wayes, a conſtancy, an univerſality of truth and faithfulneſſe; for it proceeds from the holineſſe of their ſpirits; as the faithfulneſſe of God proceeds from his holineſſe: and therefore thoſe mercies that are called the ſure mercies of *David*, *Eſay* 55. 3. they are called the holy ſure things of *David*, Acts 13. 34. Gods holineſſe makes them ſure, being once promiſed. 12

Τὰ ὅσια Δαβὶδ τὰ πιστά.

There may be a particular faithfulneſſe

Cap. 1. fulnesse in some things, betweene man and man, where but some common gifts, and the spirit not this choice spirit, but that faithfulnesse comes not from a holy frame; and therefore there is not an universality in it.

These are the speciall qualifications of this other spirit, these are the bright glistring Pearles, with which a godly soule, the Kings daughter, the Spouse of Jesus Christ, is beautifull within, and enlightned, free, royall, sublime, humble, sanctified, publike, heroicall, serious, active, faithfull spirit; this is another spirit indeed, not the common ordinary spirit.

6 Sixthly, another spirit, it feeds upon other comforts, differing from those that common spirits feed upon: Every life draws to it things sutable to the nature of it, and findes some kind of content and comfort in the enjoyment of such things. We account life no life, except it hath the fillings of it, with things sutable, from

from whence it may have comfort, according to the variety of ſeverall principles, whereby every creature that hath life, lives; ſuch is the variety of comforts in the world: So the life of this ſpirit muſt have comforts ſutable to it, and becauſe it differs from the life of other ſpirits, therefore the comforts of it are different, it lives upon other comforts. The life of a Dog is maintained by carrion, of a Swine by ſwill, of a Toade by poyſon; but what doth a man care for theſe? though Carrion lie in the ditch, though Swill bee in the kennell, though poyſon caſt upon the dunghill, he cares not for them; for his life is maintained by, and he feeds upon other comforts. Thus though the men of the world living by ſenſe and luſt, have no other comforts to feed upon, but ſuch as are ſutable to them; yet the godly having a life that hath higher and more noble principles, they feed upon higher and more noble comforts. Cap. 1.

While *Nebuchadnezzar* lived the life

Cap. 1.

life of a beaſt, hee fed on graſſe; but after, when he was reſtored to his Kingdome, and began to live the life of a King, he had other comforts to feed upon, and delight himſelfe in. The joy of the ſpirits of the godly are like the light of the Sunne, fed by heavenly influence; but the joyes of other men, are as the light of a Candle, fed by baſe and ſtinking matter: for ſo *Solomon* makes the compariſon, Prov. 4. 28. *The righteous is as the Sunne, that ſhines more and more unto the perfect day*; and the joyes of the wicked he compares to a Candle, Prov. 24. 20. *The Candle of the wicked ſhall be put out.* The men of the world *have ſeduced ſpirits, they feed upon aſhes, Eſa.* 44. 20. The curſe of the Serpent is upon them, upon their bellies they goe, duſt they eat, while they feed upon their Swill and Huskes: the ſpirits of the Saints finde bread in their fathers houſe; their comforts are inward: A good man is ſatisfied from himſelfe, *Prov.* 13. 14. he hath a ſpring within in his owne

Cap. 1.

own breſt, he need not ſhark abroad: *Godlineſſe with contentment is great gaine*, ſaith the Apoſtle, 1 *Tim.* 6. 6. Godlineſſe with ſelfe-ſufficiency, ſo the word ſignifies. μὴ αὐταρκείας.

When *Oecolampadius* lay ſick, his friends askt him, whether the light did not offend him? hee clapt his hand on his breſt, and ſaid, *Hic ſat lucis*, *Here is light enough*; this is ſpirituall comfort, that which ariſes from a right frame of ſpirit. Hence the word in Saint *Iames* chap. 5. 13, tranſlated *merry*, is εὐθυμεῖ, the rectitude of the minde; noting that all true mirth muſt come from the right frame of the minde. As for other mirth, I have ſaid of laughter, it is mad, and of mirth, What doſt thou? As when the humours of the body are all in a right temper, there is a ſweet ſenſitive delight in the body; much more in the ſpirit, when the faculties and the frame of it are in a right temper. Spirituall comforts are ſuch as are above the ſoule, and therefore put an excellency upon it; Oecolampadius

Cap. 1.

it; the comforts that are in things beneath the faculty, cannot but bee meane, and doe debaſe it. How much beneath the excellency of the ſpirit of a man, is the fleſh of beaſts, the juyce of the Grape, or any vaine ſports, or whatſoever may give content to the ſenſitive part? but there are comforts that are above the ſoule, ſpirituall, heavenly, divine things, and theſe this ſpirit feeds upon; they are comforts that the ſpirit rejoyces in before the Lord: That a ſweet and bleſſed joy indeed, that is enjoyed before the Lord; and when the Lord moſt preſent, moſt enjoyed. Other vaine ſenſuall ſpirits have joy, but not before the Lord; the apprehenſion of the preſence of the Lord damps all: and therefore they deſire *not to have mention made of the Name of the Lord*, Amos 6. 10. So to rejoyce, as to be able to bleſſe God for our joy; ſo to rejoyce, as to make the preſence of God the chief matter of our joy, this, true joy indeed, this, right ſpirituall joy, for the ſpirit to feed

feed upon ſuch comforts, is a choice bleſſing indeed. They are ſpirituall comforts, for they are adminiſtred to the ſoule by a ſpeciall worke of the Holy Ghoſt: it is the office that the Holy Ghoſt is deſigned to, by the Father and the Sonne, to bee the Comforter, to bring in ſutable comforts to the ſpirits of his ſervants; and ſurely the holy Ghoſt will not be failing in this work of his, as the Father and the Sonne have been full and glorious in all their workes, ſo is the Holy Ghoſt in his; and therefore ſuch muſt be the comforts of the ſpirits of Gods ſervants, as muſt manifeſt a glorious work of the Holy Ghoſt, in the diſcharge of that he is ſent to doe by the Father and the Sonne. No marvell then though the Apoſtle called this joy, *unſpeakeable* and *glorious*. Conſider what a difference muſt there needes be betweene the comfort that a little meat and drinke, and vaine ſports afford, and the comforts of the Holy Ghoſt, which he conveyes into the ſoules of

Cap. 1.

Cap. 1.

of the godly, by the appointment of the Father and the Sonne? Surely theſe muſt needs be ſoule-ſatisfying, ſoule-raviſhing conſolations: God is the God of all conſolation, & therefore here are all conſolations. There is ſurely infinite good & ſweetneſſe, treaſures of all excellency in God, and what are they all for, but to bee comforts for the ſpirits of his ſervants to rejoyce in? theſe are not for common ordinary ſpirits, they have meate the world knowes not of, a ſtranger ſhall not intermeddle in theſe joyes: men of rank & quality, as they are in higher condition then others, ſo their comforts and delights are much different from the delights of ordinary people. As God hath raiſed the condition of his people higher then other men, ſo he hath raiſed their comforts; Childrens bread from the Lords owne table, is provided for them, while huſks and ſwill ſerves worldly ſpirits. Their comforts ſuch, as are the delights of God himſelfe, & of Jeſus Chriſt; they

Cap. 1

they partake with them in their joyes: and surely, such joyes as they come and joyne with them in, must needs be sweet and glorious indeed. *I and my Father* (sayes Christ) *will come and sup with them, and they shall sup with mee.* They have dainties which their spirits feed upon, that are savoury even to the Father and the Lord Jesus Christ. Surely, the world mistakes, who thinks the life of godlinesse not to be a comfortable life; as if the most excellent and highest life should have the worst and lowest condition: surely, it is a grosse mistake, to think that the spirits of the Saints should be the most sad and melancholy spirits: Gods Spirit witnesses of them, that they are the children of the Light, yea, that they are light. If they be sad, it is becaus they meddle too much with things below; it is when their spirits are down; when they get up their spirits to heavenly things, then they can rejoyce and sweetly delight themselves; their hearts are inlarged, their soules are

Spiritus Calvinianus est spiritus melancholicus.

Cap. 1.

filled with joy. The Birds doe not uſe to ſing when they are on the ground, but when got up into the ayre, when on the top of trees, then they ſing ſweetly. If they be ſad and melancholy, it is becauſe they differ no more from the world then they doe, becauſe they retaine ſo much likeneſſe to your ſpirits, ſtill in them; were they freed altogether from the likeneſſe there remaines in them to your ſpirits, they would never be ſad more, but their ſpirits would be filled with everlaſting joy: For the preſent they joy in things ſutable to them, and ſutablenes is the thing that cauſes comfort in any creature. If the Swine could expreſſe it ſelf, it would tell you, that no ſuch comfort as in Swill and Dung, and wonders that any other creature can take comfort in any other thing like to this, becauſe this is the moſt ſutable to their natures: Thus worldly brutiſh ſpirits, becauſe theſe low vile things are ſo ſutable to them, they thinke there can bee no ſuch comfort in any other

Cap. 1.

ther thing; theſe things they rejoyce in, for they know no better: but if their natures were changed, their greateſt comfort would be in the deſpiſing and vilifying ſuch comforts. S. *Auguſtine* before his converſion, could not tell how hee ſhould want thoſe delights hee found ſo much contentment in; but after, when his nature was changed, when hee had another ſpirit put into him, then he ſayes, O how ſweet is it to bee without thoſe former ſweet delights! You think we have no comforts, or at leaſt not like yours; know, we can taſte naturall comforts as well as you, if the poyſon of ſinne bee not mixed with them; and God gives us leave to rejoyce in them: God hath made theſe outward comforts for his ſervants. Surely God hath not made the flowers for Spiders and Frogges, but rather for the Bee to ſuck honey out of them: wee can taſte another manner of ſweetneſſe in them, then you can; for wee can taſte the love of God through them;

Quàm ſuave iſtis ſuavitatibus carere!

Cap. 1.

we can taſt them as the comforts that flow from that God, in whom all comfort is; we can taſt them as fore-runners of eternall comforts. A Bee can ſucke her honey out of a flower, that a Flie cannot doe.

But beſides theſe, there are other conveyances of comforts, through which our ſpirits finde comforts to feed on; namely, the Ordinances, where the Lord lets out himſelf in a bleſſed ſweet manner, to the ſoules of his ſervants; and yet beſides, God communicates many comforts immediately, 2 Theſſ. 2. 16. *Now our Lord Ieſus Chriſt himſelfe, and GOD even our Father, which hath loved us, and hath given us everlaſting conſolation.* Doe you thinke we have no comforts? What, did Jeſus Chriſt come into the world, ſuffer ſo many ſorrowes and miſeries, die ſuch a painfull death, and all to bring us to a more ſorrowfull eſtate then we had before? Let us alone with our comforts, we envy not yours. As *Tertullian* ſayes, in his Apologie againſt the

the Gentiles *Wherein doe wee offend you? If we beleeve there are other pleaſures, if wee will not delight in our ſelves, it is our own wrong; wee reject thoſe things that pleaſe you, and you are not delighted with ours.*

Cap. 2. *Quo vos offendimus? ſi aliàs præſumimus voluptates, ſi oblectari nolumus, noſtra injuria eſt: reprobamus quæ placent vobis, nec vos noſtra delectant.*

Cap. II.

Wherein the excellencie of this gracious ſpirit appeares.

THus they are men of another ſpirit, and this is their excellencie: A ſpirit thus differenced from the world, where all this is found, is an excellent ſpirit indeed. Here is true worth, all the bravery and glory of the world not worthy to be mentioned with this. The ſoule is the excellency of a man, and this is the excellency of the ſoule: a mans ſelfe is his ſoule. Hence, whereas in *Matth.* 16. 26. it is ſaid, *What ſhall it profit a man if hee gaine the whole world, and loſe his ſoule?*

Cap. 2. it is said in another Euangelist, *Luke* 9. 25. *What shall it profit a man if he gain the world, and lose himselfe?* Surely, spirituall excellencies are the highest excellencies; as,

1 First, these spirituall excellencies have this propriety in them, they make a man a better man, whersoever they are, which bodily excellencies doe not, nor all the riches nor honours in the world: A man is not the better man because he hath money, cloaths, honours, better dyet then others; these are but outward things added to him, no intrinsecall excellencies.

2 Secondly, these spirituall excellencies are the beginnings of eternall life, the same life we shall have in heaven: and hence the worke of Gods Spirit in the soule, is called, *The Earnest of the Spirit*; not a pawne, but an Earnest: for a pawne is to be returned againe, but an Earnest is part of the whole summe that is to follow. That which we have of Gods Spirit, is part of the same glory we shall have

have fully in heaven; it it not onely an evidence unto us that there is glory comming, but it is a beginning of the glory, the fulneſſe whereof is to come afterward. Such a ſpirit as hath this life, lives a life farre above the common life of the world, even the life of heaven, the ſame life that Angels and Saints do live in heaven, the life of thoſe bleſſed ſpirits there. Wee miſtake if wee thinke eternall life is onely in heaven; eternall life is in this world, in the excellent frame of the ſpirits of Gods ſervants, 1 *Iohn* 3. 15. Life is the chiefe excellency communicated to the Creature, and the higheſt life, the higheſt excellency. There is more diſtance between the excellency of the meaneſt, weakeſt godly man in the world, and the moſt eminent man for parts & common gifts onely, then betweene the meaneſt and weakeſt godly ſoule, and the moſt eminent glorified Saint in the higheſt heavens; the weakeſt godly man excels him that is moſt eminent in common gifts, more then

Cap. 2.

Cap. 2.

the most eminent Saint in heaven excells him: for the glorified Saint is onely higher in some degrees in the same excellency, which in the principles, yea, and in some lustre, the meanest Saint on earth hath; hee hath that which will at last grow up to heavens glory: but the distance betweene him, and the man who onely hath the excellencies of parts, learning, common gifts, it is essentiall: All parts and common gifts in the world can never grow up to this.

3

Thirdly, yea, this is not onely the life of Angels, the life of heaven, but the life of God himselfe; for so it is called by God himselfe, *Ephes.* 4. 11. *Seneca* sayes of Reason, that it is part of the Divine spirit in mans body; it is much more true of Grace, it enables the soul in some resemblance to come the neerest that can be, to live as God lives, to work as God works; it represents God in his highest glory, and therefore it is called, *The Image of God:* This shewes more to the world what God is, then all the frame

Ratio nihil aliud est, quam in corpus humanum pars divini spiritus mersa. Seneca Epist. 67.

frame of Gods creation beſides. It is not as an Image, which hath only the dead lineaments drawne, though there be ſome beauty in this; but as the Image in a glaſſe, which preſents the motion as wel as the lineaments: yea, and not only ſo, but as the ſonne that beares the Image of the father; and this repreſents the life: or as if a glaſſe had life in it, and ſo could enjoy the ſweetneſſe, the good of that Image it repreſents unto it ſelfe. This Spirit is ſuch a living glaſſe of the bleſſed God, that it enjoyes the good and ſweetneſſe of that Image of God it hath in it: Yea, one degree higher, it is called *the very Divine Nature*, 2 *Pet.* 1. 4. as if it were nothing elſe but a ſparkle of the Deity it ſelfe. *Seneca* has a ſtrong ſpeech concerning mans ſoule, *What can we call the ſoule* (ſayes he) *but God abiding in an humane bodie?* If a ſoule that hath only naturall excellencies, come ſo neare God, how neare then comes it to him, when raiſed by thoſe ſpirituall and ſupernaturall excellencies we have

Cap. 2.

Quid aliud vocès animum, quàm Deum in corpore humano hoſpitantem? Seneca.

Cap. 2. have spoke of. Yea, yet there is an higher degree then this; It is called the *glory of the Lord, Rom.* 2. 23. yea, a higher degree then all the former; the excellency of this spirit is such, as it is one spirit with *God* himselfe, 1 *Cor.* 6. 17. *He that is joyned to the Lord, is one spirit.* It was the excellencie of *Ioshua*, that hee had the spirit of *Moses* upon him; of *Elisha*, that hee had the spirit of *Eliah*; what is it then to have the Spirit of *God* himselfe? yea to be one spirit with him. Put all these then together, godlinesse by which this other spirit is raised higher then common spirits, it is the life of *God*, the Image of *God*, the divine Nature, the glory of *God*, yea one spirit with *God*; and is not here an high and glorious excellencie?

4. Fourthly, this makes him, whereseever it is, fit to glorifie God in the world, and so the soule thus endued, is not onely a glasse to represent, a living glasse to enjoy the comfort of what it doth represent; but as a glasse

Cap. 2.

glasse to reflect upon the face of God himself, the glory of his own Image, and that by a principle within it self. Other glasses can reflect upon the thing whose image it hath, if acted by a hand externally; but this by an inward living principle, and so gives God his glory actively, which no other creature can doe, but Angels, and mens soules, who have these spirituall excellencies in them. Were it not for a few of these spirits, what glory would God have in the world? how little would he be minded, or regarded? But these are they who have high thoughts of God, who have trembling frames before him, who do reverence, feare, adore, love, cleave to, trust in, magnifie the Name of the great God in the world; these sanctifie his Name in his worship, they worship him as a God, they worship him in spirit and truth, and such worshippers God seekes, *Ioh.* 4. 23. as these he highly esteemes of, and much rejoyces in; these take notice of him in all his creatures, in the

Cap. 2. the wayes of his providence, and use the creatures for him, from whom they are; the glory of God is deare and pretious to these; this is the excellency of their spirits, they are not sunke in the dregs of the world, but being kept in some measure in their purity, they worke up to God, doe as it were naturally flow to God as to their Center.

5 Fiftly, these are such as are fit to stand before the Lord, to have converse, and enjoy communion with him. *Dan.* 1. 4. we reade, that those that were judged fit to stand in the Kings palace, before King *Nebuchadnezzar*, the must have no blemish, they must be well-favoured, and skilfull in all wisedome, and cunning in knowledge, & understanding science, and taught the learning, and the tongue of the *Chaldeans*.

Every spirit is not fit to stand before the King of heaven, to have converse with him; none but the reasonable creature is capable of any such thing as communion with God, and it must be

Cap. 2.

be the reaſonable creature thus raiſed, they muſt bee men of other ſpirits. A man of an excellent ſpirit, cannot endure converſe with baſe ſordid ſpirits; much leſſe can God, who is that bleſſed holy Spirit. No creature can have communion with another, but ſuch as live the ſame life; hence the beaſt cannot have communion with man, becauſe mans proper life is rationall; theſe are the ſpirits who being partakers of the life of God, are fitted for converſe and communion with him: Likeneſſe is the ground of all liking in communion, it is the likeneſſe they have to God, that makes God to delight in communion with them; God loves to dwell with theſe, and that in a ſpeciall manner. 2 *Corin.* 6. 16. *As God hath ſaid, I will dwell in them, and walke in them, I will bee their God, and they ſhall bee my people*; the words are very ſignificant in the Originall; I will in-dwell in them, ſo the words are. There are two *ins* in the Originall, as if God could never have near

ἐνοικήσω ἐν αὐτοῖς.

Cap. 2.

near enough communion with them, *Psal.* 41. 12. *Hee sets them before his face for ever*, as loving to looke upon them. Now how great, how inconceiveable a dignity is this; for the poore creature to have this neare communion with God? Curſed be that man, ſaies that noble Marqueſſe, *Marcus Galeaceus*, that prizes all the gold and ſilver in the world, worth one dayes enjoyment of communion with Jeſus Chriſt; he was a man of another ſpirit, who ſpake from his owne experience, of that ſweet he had found of communion with Chriſt, who had parted with much honour and riches for him. *Enoch* and *Noah*, who were men of other ſpirits in their generations, are ſaid to walke with God: God tooke them up even in this world to walke with him; many a ſweet turne have theſe ſpirits with their God; God delights to have them neare him, that he might reveale and communicate himſelfe to them; theſe know much of Gods minde; the ſecrets of the

the Lord are with these, and to them he reveales his Covenant, God doth not love to hide his face from these. That hidden wisdome which the Princes of the World knew not, *which eye hath not seene, eare heard, neither hath entred into the hearts of men to conceive, yet hath the Lord revealed them to us by his Spirit*, saith the Apostle, 1 *Corin.*2.10. *even by that Spirit, that searches the deepe things of God*, and by vertue of this communion, these can prevaile much with God; As it is said of *Iacob*, *Gen.*32.28. as a Prince he had power with God and prevailed. Hence S. *Bernard* in his meditations, giving divers rules of strictnesse, of purging the heart, of being humble & holy, and when thou art thus, saith he, then remember me; as knowing the prayers of such a one would much prevaile with God for blessing.

Cap. 2.

Et cum talis fueris, memento mei. Bern meditat. devotiss. cap.

Sixthly, this spirit is fit for any service, any employment God cals it to; it is a vessell of mercy, fitted for the Masters use; Many honourable services

6

Cap. 2.

ſervices God hath to be done in the world; men of ordinary common ſpirits, are not fit for them; if they ſhould be ſet about them, they would ſpoile the work, and diſhonour God in it. If a man have a choice piece of work, he will not employ one that hath not abilitie to reach to it; hee knowes the work would faile, and it would be his diſgrace. When God would imploy ſome about building his Tabernacle, hee fils them firſt with his Spirit; ſo he ſaith of *Bezaliel*, and *Aholiab*. If a man bee employed in government, hee had need be a man in whom the Spirit of God is, as *Pharaoh* ſaid concerning *Ioſeph*, *Gen.* 41. 38. When God choſe *Saul* for government, hee gave him another ſpirit, ſo that hee was another man: When *God* hath a piece of work to doe of high eſteeme, beyond *Sauls* reach, hee lookes out for another, who had a more excellent ſpirit then *Saul*, and ſaith, I have found a man according to mine owne heart, who ſhall fulfill all my will. The excellency

Cap. 2.

cellency of a thing is in the use of it: What can it do? The excellency of the Angels is, in that they are ministring spirits; and the excellency of man is to be serviceable; his excellency is not, that he can eat, and drinke, and sport, and goe fine, but that he is of use, fitted for what service God hath to doe in the world, that he can further Gods ends in his workes, that God may say of him, I have found a man according to mine owne heart, that is prepared to fulfill all my will. When *Esay Chap. 6.* had his spirit purged, signified by that signe of one of the Cherubims, touching his tongue with a coale from the Altar, he presently shewes the excellency of his spirit in this, that when God had a choice piece of worke to doe, and askes whom he shall send, the Prophet readily and cheerfully answers, *Lord here am I, send me:* doe but set the truth of God before these, it is enough; their spirits being gracious close with it, yeeld to it, obey it, set about the

Cap. 2.

work it shewes they should doe; but when mens spirits are corrupt and unsavory, there is such a stirre to convince them of Gods mind, in that which is not agreeable to them; so much a doe to prevaile with them to the practice, though convinced, that it would grieve a man to have to deale with them.

The excellency of the spirits of *Gods* people, is set out to us very sweetly in that expression of the Psalmist, *Psal.* 18. 44. *As soone as they heare, they shall obey me.* There is a willingnesse of spirit to their worke, what God would have, what ever it be; if they apprehend it above their reach, they cast not off their worke but seeke to God for supply of ability, knowing that there is spirit enough in God, that God hath wayes enough to enable the spirits of his servants unto, and carry them on in any work he sets them about; they know that God will never put any man, upon any services, but by one meanes or other, he will fit his spirit for

Cap. 2.

for them: for it is the great delight of God, to have men in service, to be of spirits fitted for service. When the Devill himselfe hath any worke to doe, he chooseth men who have spirits fitted for his worke, and in them he delights; If the worke requires boldnesse and impudence, he hath men of daring spirits, who will set upon it, and goe through with it; If it requires subtilty, hee chooseth men of more moderate spirits, who can keepe in their passions, and secretly, and insensibly worke their owne ends. Wee reade, *Revel.* 12. the Devill there oppoſeth Gods Saints in fiery and open violence, as a Dragon; but afterward, *Chap.* 13. he gives his power to the Beast who had seven heads, who would worke with more subtilty, to draw the world after him; and as wee reade, *Hos.* 7.4,6,7, *verses*, those who laboured to set up the Calves in *Dan*, and *Bethel*, were as hot as an Oven in their purposes, intentions, and desires; but becaule they saw the best

Cap. 2.

Cornel. à Lapide in locum.

way to have the worke ſucceed, was not to carry it on at firſt by open violence, therefore they were content to ſtay; As the Baker ceaſeth from raiſing after he hath kneaded the dough untill it be leavened, and when it is once leavened, then hee puts it into the Oven; ſo they were content to forbeare a while, untill they had ſent fit inſtruments abroad amongſt the people to leaven them, to prepare them, by perſwading them, that if ſuch a thing were done, it were no great matter; they ſhould ſtill worſhip the true God; the difference was but the circumſtance of the place; and thus when they were leavened, then they were fit for the Oven; that is, for the purpoſes and intentions, of thoſe who deſired to ſet up the Calves, which were as hot as an Oven. According to any ſervice the Devill hath for men, he hath devices to raiſe their ſpirits to that height of wickedneſſe, as ſhall fit them for it. We have a notable relation of *Hoſpinian* cõcerning this.

When

Cap. 2.

When the Jeſuits have made choice of an Inſtrument, for that King-killing ſervice, that they intend to ſet him about, they doe not put him upon it, untill they have firſt raiſed and fitted his ſpirit for the ſervice by theſe meanes.

Hoſpinian hiſt. Ieſuit. p. 225.

1. They bring him to a very private place, in a Chappell or Oratory, where the knife lies wrapt up in a cloath, with an Ivory ſheath, with divers characters, and *Agnus Dei* upon it; they draw the knife, and bedew it with holy water, and hang on the haft of it ſome Beads conſecrated with this Indulgence, That ſo many blowes, as he gives in the killing the King, ſo many ſoules hee ſhall ſave out of Purgatory: then they give the knife to him, commending it to him in theſe words; O thou choſen ſon of God, take to thee the ſword of *Iephte*, *Sampſon*, *David*, *Gideon*, *Iudith*, of *Maccabeus*, of *Iulius* the ſecond, who defended himſelfe from the Princes by his ſword: goe and bee wiſely couragious, and G O D

Cap. 2.

ſtrengthen thy hand; then they all fal upon their knees with this prayer; Be preſent, O ye Cherubins and Seraphins; bee preſent yee Thrones, Powers, holy Angels, fill this holy veſſell with glory, give him the crowne of all the holy Martyrs; he is no longer ours, but your companion; and thou, O God, ſtrengthen his arme, that he may doe thy will; give him thy helmet and wings, to flie from his enemies; give him thy comforting beames, which may joy him in the midſt of all his ſorrowes. Then they bring him to the Altar, where the picture of *Iacobus Clemens* is, who killed *Henry* the third of *France*, the Angels protecting of him, and then they ſhew him a crown of glory, and ſay, Lord reſpect this thy arme, and executioner of thy juſtice; then foure Jeſuits are appointed privately to ſpeak with him; they tell him that they ſee a divine luſtre in his face, which moves them to fall downe and kiſſe his feet, and now he is no more a mortall man; they envy his

his happinesse, every one sighing and saying, Would to God I were in your roome, that I might escape Purgatory, and go immediatly into Paradise; but if they perceive him to shrinke and be troubled after all this, they will sometimes affright him with terrible apparitions in the night, and sometimes have the Virgin *Mary*, and the Angles appear before him, &c. Thus you see, how the Devill will have mens spirits fit for their worke; and when they are fit, then he uses them, and not before; much more will God looke to have the spirits of his servants fit for their employments, and then onely hee delights to use them, and those are the spirits who are highly accounted of, who are exceedingly honourable in the sight of God, who are fitted for his owne service. Cap. 2.

Seventhly, this puts a lustre of Majesty and beautie upon a man. Wisedome (much more all the excellencies of this Spirit) makes a mans face to shine; as the light of a Lanterne 7

Cap. 2.

puts a lustre upon the Lanthorne, so the brightnesse of these spirits puts a lustre opon the men in whom they are. Men of such spirits as these are, have a daunting presence in the eyes of those who behold them. It is reported of *Basil*, that such was the majesty and lustre of his spirit, appearing in his very countenance, that when the Emperor *Valens* came unto him, while he was in holy exercises, that it struck such a terror into him, that hee reeled, and had fallen, had he not been upheld by those that were with him. When the Officers came to take Christ, he did but say, *I am hee*, and let out a beam of the Majesty of his Deity, it strucke such a feare in them, as made them all fall backward: This spirit hath a beame of this Majesty, and somewhat of the daunting power of it: how unable are wicked men to converse with men of such spirits? They often goe from their company convinced, self-condemned; their consciences troubled, and their hearts daunted in them.

Gregor. orat. de laudibus Basilii.

Eighthly

Eighthly, this ſpirit makes men fit for any condition that God ſhall put them into; they know how to yeeld to God, to find out Gods meaning, to carry them ſelves in every condition, ſo as to work out that which God would have by it; which men of ordinary ſpirits cannot doe. S. *Paul* was a man of a moſt admirable ſweet ſpirit, and he ſhewes it much in this; *I know* (ſayes he) *how to want and how to abound*; *how to be full, and how to be empty*. Hee could goe through good report and evill report, and keep his way ſtill, and carry his work before him. It is the weakneſſe and vanity of our ſpirits that makes us thinke, that if wee were in ſuch and ſuch a condition, then we could doe thus or thus; this is a temptation to hinder us from the duties of the preſent condition, by putting our thoughts upon another. It is the excellency of ones ſpirit, if the preſent condition be not ſutable to the minde, to make the minde ſutable to the condition, that the preſent which God

Cap. 2. 8

Cap. 2.

God calls to, may goe on.

When a joynt in the body is set right, it enables not onely to move one way without paine, but to move any way according to the use of the member; so where ones spirit is set right, it doth not onely enable to go on with some comfort in one condition, but in any condition that God calls unto, to carry on the work of that condition with joy: and hence the recovering of the spirit from a distempered condition to a right frame, is compared to the setting of a member in joynt: As, *Gal. 6. 1. If a man be overtaken in a fault, ye which are spirituall, restore such a one in the spirit of meeknesse:* the word signifies, καταρτίζετε τὸν τοιοῦτον. Put him into joynt againe. And here you have had the recovery, as of what this other spirit is, so wherein the excellencie of this other spirit lies; now then let us make Application of all.

CAP.

Cap. 3.

Cap. III.

A diſcovery to the men of the world, whereby they may ſee that their ſpirits are not like the ſpirits of godly men.

HEnce let the men of the world ſee, there is a great difference betweene their ſpirits, & the ſpirits of the godly. There are men indeed of excellent ſpirits, God hath ſuch in the world, in whom he delights, with whom he converſes, whom he employes in high and excellent ſervices: but you are of baſe, ſordid, uncleane ſpirits; the ſpirit of whoredome, of lying, ſtubbornneſſe, vanity, folly is in you; your ſpirits droſſie, ſenſuall, froward, malicious, profane, ſleight, empty, unſavory, unfaithfull, perverſe: What delight can the Lord, who is an infinite, holy, glorious Spirit, take in ſuch? How farre are theſe from any communion with God? No marvell though nothing of God, or any ſpirituall

Cap. 3.

spirituall thing bee savory to them. Oh the corrupt principles that mens spirits are possessed with, the corrupt rules they goe by, and corrupt ends they have in what they doe! the base imployments they put their spirits to, the noisome distempers of them, and base comforts they feed upon! *The heart of the wicked is little worth*, sayes the Scripture, *Pro.* 10,20. Perhaps your Lands, your houses may be something worth, but what are your hearts worth? they are worth nothing, full of chaffe and drosse; like childrens pockets, full of stones and dirt, while the spirits of the godly are store-houses of most choice and pretious treasures.

When Grace is gone from the soule, the excellency is departed from it; as it was said of *Ruben*, his excellency was departed, in respect of that sinne of his. How many a man or woman, who have faire comely bodies, good complexion, beautifully dressed up; but within, spirits most ugly and horrid; spirits full

Cap. 3.

full of filth, full of venome and loathſome diſtempers; ſpirits full of wounds and putrified ſores, breeding filthineſſe continually; nothing elſe but filth and corruption iſſuing out from them: Men of corrupt mindes, as the *Apoſtle* ſpeakes? How unſavory to any who have the leaſt of God in them? If the Lord ſhould give men but a view of the horrid deformedneſſe, and filthineſſe of their ſpirits, it would amaze them, and ſinke their hearts in wofull horrour; they could not but abhorre themſelves, as loathſome creatures, fit to be caſt out from the Lord, as an everlaſting curſe: eſpecially, if togethe with the filth of their owne ſpirits, they had a ſight of the infinite brightneſſe, and glory of the holineſſe of God, who is an infinite, pure, glorious Spirit. God abhorrs not any other filthineſſe, but the filth of ſpirits. The Devills are abhorred of God, becauſe they are uncleane ſpirits. There is no other object of Gods hatred, but the corruption of ſpirits. God made mans ſoule

Cap. 3.

ſoule at firſt, a moſt excellent creature, the very glaſſe of his owne infinite wiſedome and holineſſe; but now, what an ugly, baſe, loathſome creature is it, where it is not renewed? If mens bodies were deformed, and ranne with loathſome iſſues, and putrified ſores, how dejected would they be in their owne thoughts? But certainly this ſpirit-defilement is incomparably worſe. If mens bodies were ſo putrified that they bred vermine continually (as it is reported of *Maximinus*) how grievous would it be to them? Their ſpirits have theſe loathſome diſeaſes upon them, by which they are infinitely more miſerable. If they had ſuch a diſtemper of body, as their excrements came from them, when they knew not of it; this would be accounted a grievous evill: but their ſpirits ſo corrupt, that much filth comes from them, and they knowe not of it. Many are ſo deeply putrified in their ſpirits, that they uſually ſweare and ſpeak filthily, and know not of it, and think this a ſuf-

Cap. 3.

a ſufficient excuſe, that they did not think of it.

It is a rule in nature, that the corruption of the beſt thing is alwayes the worſt, as a ſtain in fine Cambrick worſe then in a courſe cloth: So by how much the ſpirit of a man is more excellent naturally, then the body, which is the brutiſh part; by ſo much the corruption of the ſpirit is a greater evill then any the body is capable of. The reaſon why the Devils are ſo vile and miſerable now, is becauſe ſinne ſeized upon natures which by Creation were moſt excellent. When diſeaſes ſeize on the naturall ſpirits in the body, they are the moſt dangerous and deadly. Soul-diſeaſes, of al diſeaſes are the greateſt evils, and uſually prove deadly; yea, the leaſt ſpirit-corruption would moſt certainly prove deadly, were it not for the application of that blood that is more pretious then ten thouſand worlds. Spirit-defilement is ſuch a defilement as defiles every thing you meddle with: as, *Tit.* 1.15.

Cap. 3.

To the impure all things are impure. Of what use are men whose spirits are so vile? many make no other use of their spirits, but to be, as the Philosopher said of the sensitive soule of the Swine, it served for no other use, but to be as salt to keepe the flesh from stinking. How are many mens spirits employed about nothing else but to make provision for the flesh, and the filthy lusts of it? O that an immortall spirit, capable of eternall communion with the blessed God; and to be employed in such high and heavenly exercises, as for which it was made, should now come to be so farre degenerated and debased! Especially, how vile is this, that men who in regard of estates and place, are raised above others, and be trusted with large and blessed opportunities of worthy services for God and the Church: but they minde nothing but satisfying their lusts, to have their sports; let the cause of God, Church, or Common-wealth lie bleeding, they regard

gard not. What a lamentable thing is it, to have the weight of great businesses of consequence, to depend upon such weak-spirited men, who minde nothing but vanity and baseneſſe? they have no worthy enterprize in their thoughts, their spirits so effeminated, that they will do or suffer any thing for the satisfying of their lusts: others there are, who have remaining in them many excellent parts, precious naturall endowments; but of what use are they, but to enlarge their spirits to be capable of more wickedneſſe then the spirits of other men are, wise to doe evill; the fitteſt instruments for Satans depths? Who such enemies to Christ, as the Scribes and Pharisees, men of the strongeſt parts? Who such enemies to S. *Paul* when hee came to *Athens*, as the Philosophers there? and no Church was founded at *Athens*, which was the place of the greateſt learning in the world. And thus it hath beene in other succeeding Ages.

Cap. 3.

Cap. 4.

Cap. IV.

The Reaſon why the men of the world, and the Godly can never agree.

HEnce wee ſee the Reaſon why the men of the world, and the godly can never agree; they are men of another ſpirit. Where there is difference of ſpirits, there can be no agreement. Water and oile cannot mingle; no agreement betweene light and darkneſſe: they looke at them, as men, whoſe lives are after another faſhion. That Apocryphall Authour in that book of *Wiſdome*, hath an excellent expreſſion to this purpoſe, *Chap.* 2. 12. he brings in wicked men ſaying of the godly, *He is cleane contrary to our doings, hee is grievous unto us to behold; his life is not like other mens, his wayes are of another faſhion; wee are eſteemed of him, as counterfeits; he abſtaineth from our wayes, as from filthineſſe; he commendeth greatly the later end of*

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Cap. 4.

the juſt. Verſe 19. *Let us examine him with rebukes and torments, &c.* Let the relation, and the ingagements be what they will, yet ſo long as of different ſpirits, they cannot cloſe. What a differēt ſpirit was there betweene *Iacob* and *Eſau*, who lay in the ſame wombe at the ſame time? There may be outward peace for a while betweene Gods people, and ſome wicked men; but inward cloſing of ſpirit there can never be: *The ſpirit that is in you, the world cannot receive*, ſayes our Saviour, *Iohn* 14. 17. Antipathies are irreconcileable; no arguments, no meanes ever uſed can cauſe an accord, except there be a change in nature. Nothing in the world puts mens ſpirits in ſuch a diſtance, as Grace when that comes; and therefore where the moſt eminent grace, there the greateſt diſagreement betweene them and wicked men. How many wicked men cannot but be convinced of ſome godly, who live with them, that they are better then themſelves, that they

Cap. 5.

are conſcientious men, whoſe Principles are truly godly, and that they walke cloſe to them: they are notable to charge them with any ill carriage towards them; they ſeeke to doe them all the good they can, and yet their ſpirits cannot cloſe: but as they were wont to ſay in former times, *Caius Seius was a good man, but hee was a Chriſtian*; ſo now, ſuch are good men, but they are too ſtrict, and this enough to keepe a perpetuall breach betweene them.

Caius Seius bonus vir, ſed Chriſtianus.

Cap. V.

Learne to have aright eſteeme of ſuch precious ſpirited men.

IF the godly be of ſuch excellent ſpirits, learne wee then hence to have a right eſteeme of them; they ſurely are worthy of precious account, of moſt honourable eſteem, who are men of ſuch excellent ſpirits: Let them bee what they will, in regard

regard of their outward condition, though never ſo meane and poore. No matter what the Ring be, if the Pearle in it be precious. Many moſt precious ſpirits have very mean outſides. The Tabernacle was beaten Gold within, but the outſide covered with Badgers skins. If the treaſure be rich, what though the veſſell be earthen? Surely, theſe are the excellency of the earth, the very light and beauty of the world, the glory of Gods Creation; they give a luſtre to the places where they live, to the families in which they are; eſpecially if they walke cloſe and faithfully with God indeed, manifeſting the excellency of their ſpirits in their ways; ſo that when they are taken away, the very places where they lived, are darkened. This other ſpirit of the godly makes a *Iob* ſcraping his ſoares on the dung-hill, and a *Ieremy* ſticking in the myrie dungeon, more glorious then Kings and Princes ſitting crowned upon their Thrones: theſe are glorious within.

Cap. 5.

Cap. 5.

God is a Spirit, and he looks on men, to ſee what they are in their ſpirits; and he eſteems accordingly of them; and ſo ſhould we. What doth brave cloathing, what doth money, what doe titles of honour raiſe the dignity? what? are theſe to the excellency of mans nature? No certainly; the excellency of man muſt bee that which muſt make the moſt excellent and noble part truly excellent, which is the ſpirit of a man. If a man would know the excellency of any thing, as of a ſword, or of any other inſtrument, he judges it not by the Hilt, or the inferiour part; but by what excellency the principle part hath. There is a ſpirit in man, and the inſpiration is from the Almighty; a ſpirit inſpired by the Almighty, and beautified with his heavenly graces; this innobles a man indeed; it is the ornament of the hidden man of the heart, the glorious cloathing of that, which makes truely beautifull and glorious. How did many of the Heathen highly prize thoſe, in whom they ſaw any naturall

naturall excellency of ſpirit, differing from other men? Thoſe amongſt the *Romanes*, who were called the *Curii*, and *Fabritii*, they lived very poorly and meanly; yet being perceived to have more excellent ſpirits then other men, they were taken from their dinner of Turnips and Watercreſſes, to lead the Romane Armie: How much more ſhould we honour men in whom we may ſee Divine ſpirits, the luſtre of heavenly graces ſhining in them? But to ſhew more particularly that godly men are to be highly prized in regard of this other ſpirit; as they have received a ſpirit differing from other men, ſo they are to have eſteem and honour differing from other men; not to bee looked at as common men: for, Cap. 5.

Firſt, this difference of their ſpirits from other men, is a certaine ſigne of the eternall love of God unto them; it comes from the treaſure of Gods everlaſting love, of that choice ſpeciall love of God, from the bowels of Gods deepeſt mercies: 1

Cap. 5. it is a moſt infallible argument, that God hath ſet his heart upon them for good; as for other favours, a man may have them more then other men, yet they are no ſuch but may ſtand with Gods hatred, and with his eternall wrath: and this is a great difference betweene ſpirituall mercies and outward mercies, which ſets an exceeding high prize upon ſpirituall mercies above all others: theſe are the diſtinguiſhing mercies, which others are not. But,

2 Secondly, the ſpirit receiving theſe ſpirituall excellencies from Gods choyce everlaſting love, receives likewiſe all other mercies from the ſame fountaine; though in their owne nature they bee common mercies, yet where this other ſpirit is, there they are received from another Fountaine then other men receive them, which addes much ſweetneſſe and excellencie to the mercies we have; they come as fruits of the common bounty and generall goodneſſe of God to ordinary

ry men; but to men thus differenced from others, they come out of the ſpring of the rich treaſures of Gods grace, tending to the furtherance of eternall mercies. Cap. 5.

Thirdly, The Lord hath an eſpeciall eye upon and delight to dwell with theſe, who are of choice and excellent ſpirits; *Hee will dwell with the contrite heart, to revive the ſpirit of the humble, Eſay* 57.15. Hee hath a ſpeciall care of theſe ſpirits, that they doe not faile before him; he puts under his hand, to ſupport, comfort, revive them. When we beate ordinary ſpices, we heed not ſo much every duſt, but ſome flies out and falls on the ground; But if Beazer-ſtone, or ſome ſpeciall choyce coſtly ſpice be beaten, then there is care had of every duſt, that the leaſt be not loſt; So though God may afflict the choyceſt ſpirits of his ſervants, yet hee is very carefull that their ſpirits faile not before him; as for other common ordinary ſpirits, he cares not much to let them faile, and ſinke 3

Cap. 5. sinke in their affliction, but this is the mercifull care of God over those spirits, whom he highly esteems of.

4 Fourthly, The excellencies of this spirit, are eternall excellencies, they shall abide for ever, not vanish, not be taken away as common gifts and other mercies shall, as *Exech.* 46. 17. *If a Prince give of his inheritance to one of his servants, it is to bee his but for a time, and to returne unto the Prince againe; but his inheritance shall be to his sonnes, for them for ever:* So when God gives any thing to common men, who are but his servants at best, it must returne againe; GOD will call for all his mercies from them againe; but these soule-mercies of his children, shall be their inheritance for ever. Hence God calls his Church, *an eternall Excellency, Esay* 60.15.

5. But fifthly, and principally, these other spirits are most honourable creatures indeed, because they are reserved for other mercies; GOD gives common mercies to common spirits,

Cap. 5.

ſpirits, but he reſerves his choice mercies for choice ſpirits. *With the pure, thou wilt ſhew thy ſelfe pure,* ſaith *David,* in the 2 *Sam.* 22. 27. The words are, with the choice thou wilt ſhew thy ſelfe choice. *Abraham* gave *Iſhmael* and *Hagar* a bottle of water and a few raiſins, and ſent them away; but the inheritance was reſerved for *Iſaac.* So God gives to other men a few ordinary mercies, but his glorious mercies hee reſerves for theſe peculiar ones: and, as it is ſaid of *Iehoſaphat,* 2 *Chron.* 21. 3. he gave his other ſonnes great gifts of ſilver, gold, precious things, fenced Cities, but the Kingdome hee gave to *Iehoram,* becauſe he was the firſt borne: So God gives theſe outward mercies to other men, but the mercies of his Kingdome are reſerved for theſe men of choice ſpirits, who are the firſt borne, the chiefe and moſt excellent of all Gods creatures in this world. *Now wee are the ſonnes of God,* ſaith S. *Iohn, but it appeares not what wee ſhall bee*; there is more to come hereafter,

Electis.

Cap. 5.

hereafter, they have not spirits that will be satisfied with the things of this world, and therefore are not as ordinary men, who have their portion in the things of this world. God delights to fill the capacities of all his creatures with sutable good; now these other spirits, by that choyce excellency of them, are made capable of farre higher mercies then the world can afford; they must be the good things of another world that can fill them, and those are reserved for them. The bodies of the Saints, because they are joyned to such precious soules, shall be like the glory of the Sunne, yea, excell in glory. How glorious then shall their soules be, for whose sake their bodies shall bee thus glorious? Wee look upon great heires, who have great inheritances to come, with high esteeme, though they have little for the present: These are the great heires of heaven; Coheirs with Jesus Christ himselfe; these they are, who are delivered from the wrath to come and

and to be made partakers of the glory that is to be revealed. The Lord gives them no great matters in compariſon now, becauſe he hath reſerved ſo much for them afterwards. As nature is not very exquiſite in her worke in inferiour things, where ſhe intends ſome higher excellency; So the God of Nature, intending ſuch high and glorious things hereafter for his Saints, doth not ſo much regard to give them theſe inferiour things for the preſent. Cap. 5.

But what are thoſe reſerved mercies you ſpeake of, that God hath for theſe?

Not entending a Treatiſe of that glory, that God hath for his choice ones, onely take theſe five generals,

Firſt, Theſe mercies are prepared mercies, prepared before the foundations of the world were laid, and againe prepared by Jeſus Chriſt, who is gone before to heaven to that end, as he tels us himſelfe, *To prepare Manſions for us*, *Iohn* 14. 1. Now this is ſpoken after the manner 1

of

Cap. 5. of men, who do not use to make long and great preparations but for some great work in hand: Surely, these mercies must needs be great, which the wisedome, power, and mercy of God, hath been from all eternity preparing.

2 Secondly, They are other mercies, then *Adam*, then Man-kinde should have had, then they could have attained unto, if he had stood in his innocencie. Man indeed should then have been for ever happy; but not according to that height of happinesse, and glory that now is provided for those, who are the beloved of the Lord.

3 Thirdly, These reserved mercies are such as must set out Gods Magnanimity, that God may shew to Angels, and all his creatures what his infinite wisedome, power, and goodnesse can do for poore creatures, to raise their conditions, to a height of glory; surely that glory must needs be high, that is raised for that end. If a King should doe any thing of purpose

purpoſe to ſhew his magnificence, it must needs be ſome great thing; it is not a common ordinary thing, that can ſet forth the Magnificence of a King; much leſſe that can ſet forth the Magnificence of the great God. When *Ahaſhuerus* would make a feaſt, and *Nebuchadnezzar* would build a Palace, to ſhew to their people their greatneſſe, they were great things; ſo ſurely here, that which must ſhew the greatneſſe of the great God, must needs be great indeed. Cap. 5.

Fourthly, Theſe mercies must be ſuch, as may ſhew to Angels and all the world, how infinitely wel pleaſed God the Father is with the obedience of his Sonne, in giving himſelfe up to death, for the purchaſe of mercy: Surely that mercy thus purchaſed, must needs be great. If there had beene no higher good for man, but to eat and drink, and to have pleaſure to the fleſh, certainly Chriſt would never have died, to have purchaſed this; but there were higher things then theſe wch Chriſt looked at, 4

Cap. 5.

at, theſe are but poore things for God to ſhew by them how infinitely he is well pleaſed with the obedience of his ſonne to the death; that which muſt demonſtrate this, cannot but be very great what ever it bee, and that, yea the fulneſſe of that, is the mercy reſerved for theſe choyce ones.

5 Fiftly, Other mercies (in ſome reſpect higher) then the very bleſſed Angels themſelves have;

For, 1 Mans nature is more highly advanced then theirs, being hypoſtatically united to the Divine Nature.

2 The righteouſneſſe whereby the Saints come to glory, is a higher righteouſneſſe, a more excellent righteouſneſſe then that of the Angels; though theirs be perfect in its kinde, theirs is the righteouſneſſe but of meere creatures, but the righteouſneſſe of the Saints, is the righteouſneſſe of that Perſon, which is both God and man.

3 The ſonneſhip of the Saints, is

Cap. 5.

is founded in a higher right, then that of the Angels, namely in the Sonſhip of the ſecond Perſon in Trinity.

4 They are the members of Jeſus Chriſt, and ſo in a nearer union with him then any other creature.

5 They are the Spouſe of the Lamb, whereas the Angels are but miniſtring ſpirits, as the ſervants of the Bridegroome, but the Saints are the Bride.

Surely then, the mercies reſerved for theſe choice ſpirits, are choice and glorious, not only other mercies then others have, or they themſelves have now, but other mercies then they are able to imagine; theſe therefore we are to look upon, as moſt bleſſed and honourable creatures.

Cap. 6.

Cap. VI.

A Rebuke to this vile world, who have vile conceits of this ſpirit, and abuſe men of ſuch excellent ſpirits.

IF the ſpirits of godly men bee thus precious, how vile then is this baſe world, which hath ſuch irrationall abſurd conceits of this ſpirit? and which ſo ſcornes and abuſes men of ſuch excellent ſpirits? There are two branches of this uſe: In the firſt, the vile conceits that men of this world have of this ſpirit, are rebuked;

For, 1 They think godlineſſe befooles men.

2 They think it makes them cowards, to be men of no metall and valour, poore ſpirited men.

3 They think this ſpirit to be a turbulent ſpirit, as *Ahab* ſaid of *Elijah*, Art thou he that troubles Iſrael? *Luther* was called the trumpet of rebellion.

Tuba rebellionis.

4 And

Cap. 6.

4 And laſtly, They think them to be factious ſpirits.

For the firſt of theſe; What more ordinary, then to caſt this aſperſion upon godlineſſe, that it makes men to be dull, heavy, ſtupid fooles, not fit for the great and high things of the world, and therefore they labour to ſtifle any beginnings of godlineſſe in their children, or in any neare to them, for feare it ſhould hinder their parts, and take away the quickneſſe of their wits, and braveneſſe of their ſpirits; Except you think that to be the onely braveneſſe of ſpirit, to venture upon any thing that may further your owne ends, not to feare ſin, nor the diſpleaſure of an infinite God, to let out your hearts to the utmoſt, to the ſatisfying your owne deſires, to examine nothing by rule, but to doe whatſoever is good in your owne eyes, to rejoyce in the wayes of ſin, and to bleſſe your ſelfe in the proud ſwellings of your owne heart, to be able to ſcorne at conſcience, humi-

Cap. 6.

liation for ſin, ſtrictneſſe in Gods wayes, as too mean a thing for men of ſuch quality, of ſuch birth as you are, of ſuch eſtates, hopes, preferments, and deſignes as you have, things fitter for poore ſnakes, meaner people, contemptible ſilly ſoules to look after; If this be the excellency of your ſpirits, then godlineſſe debaſes them indeed, yea, it debaſes them as low as hell it ſelfe; it caſts ſhame in the faces of, and breaks in pieces ſuch haughty, ſwoln ſpirits as theſe are, it brings them down to lie at Gods feet, as poore contemptible creatures in their own eyes, loathing and abhorring themſelves, as there is infinite cauſe they ſhould, and judging themſelves worthy to be deſtroyed; but as for any true naturall excellency of ſpirit, godlineſſe doth not quench it, but raiſes it, and beautifies it, and perfects it; It is either groſſe ignorance, or deſperate malice, that cauſes theſe conceits of the work of godlineſſe in the ſpirits of men, yea, there is much blaſphemy in

in them. What? ſhall the work of Gods grace, wherein the glory of God conſiſts, which is the life of God, the Image of God, the Divine Nature, as hath been ſhewn; ſhall it be the debaſing, the beſotting, the befooling of mens ſpirits? What? doth holineſſe, that makes God glorious, make man contemptible and vile? doth that which makes God ſo honourable in the eyes of the bleſſed Angels and Saints, make man a ſot, and a foole in the eyes of men? Oh! that ever there ſhould be ſuch malice in the hearts of men, againſt the grace of God, ever to have ſuch vile conceits of it; pray, if it be poſſible, that this thought of thy heart may be forgiven thee. Did not malice blinde men, they might ſee that the Lord hath had, and ſtill hath, ſome of his Saints as eminent in any outward true excellency, as any in the world; as great Scholars, as brave Courtiers, as any living; as deep in policy, as profound in learning, as compleat every way as any whoſoever. Who

Cap. 6.

Cap. 6. more eminent in learning then *Moſes*, who was learned in all the learning of the Ægyptians? who ever had a higher ſtraine of eloquence then *Eſay*? who ever more profound then S. *Paul*? And in later times, yea, even in our dayes, the Church hath not wanted worthy and glorious lights, who have been exceedingly eminent in all, that naturall excellency could make them, even their enemies being Judges. What braver Courtiers ever lived, then *Ioſeph*, *Nehemiah*, and *Daniel*? Could godlineſſe in the power and life of it, in the ſtrictneſſe of it, ſtand with braveneſſe of ſpirit, and naturall excellencies, then? and can it not doe ſo now? Though God chooſeth oftimes the poore in the world, to be rich in faith; the fooliſh things in the world to confound the wiſe; and weak things of the world to confound the ſtrong; and baſe things, and things deſpiſed, &c, 1 *Cor.* 1. 26, 27. Yet when men are godly, their parts are not by their godlineſſe debaſed,

debaſed, but raiſed; many poor weak men, who before were of mean naturall abilities, yet put them now upon ſpirituall things, and what ſtrength of parts doe they ſhew, in prayer, in conference about the myſteries of God, in diſcerning the ſubtilities and wiles of Satan, in finding out the corruptions of their own hearts, in wiſely ordering their affaires for God, and the furtherance of their owne eternall good? Wiſe in the right choyce of the higheſt end, and prudent in the right diſpoſing of the beſt meanes tending thereunto: Theſe things are not the works of fooles, of poore ſilly, ſimple men; they require quickneſſe of underſtanding, depth of judgement. There are five reaſons why godlineſſe muſt needs raiſe a mans parts: Cap. 6.

1 Becauſe it purges from many luſts, that darken and beſot men in their parts.

2 It imployes men in converſing with high, ſpirituall, and heavenly things.

Cap. 6.

3 It makes men ſerious, and ſo ſtrengthens their judgements, in the apprehenſion of things.

4 It makes men make conſcience to improve their time, in the uſe of all means and helps they can, to enable and fit themſelves for ſervice.

Fifthly, it cauſeth to imploy their parts faithfully, and ſo they come to have the bleſſing of God upon them, for the encreaſe of them, according to his promiſe, *To him that hath, it ſhall be given.* Againe, Godlineſſe doth not make men cowards, ſurely, it hinders not ſpirituall valour; who ever were greater ſouldiers, more eminent in true valour and fortitude, then *Ioſhua, David, Gideon, Barak*, and others, who through faith ſubdued Kingdomes? *Hebr.* 11. 32, 33. That is baſeneſſe of ſpirit, and want of valour, that makes a man a ſlave to ſin, and the Devill; ſo a ſlave, as he hath no heart to any worthy ſervice, to free himſelf from it; but lies down under it, and carries the fetters and yoak of his bondage about with him,

him, whitherſoever he goes. That is cowardly baſeneſſe that brings conſcience into a ſervile ſubjection, that cowardly baſeneſſe that will ſuffer the cauſe of God to be betrayed, rather then venture any thing for it; what greater argument that men want true ſpirit, then this? Godlineſſe puts a ſpirit of fortitude into men, that will not ſuffer them to be thus debaſed: and where appears the like courage in any, as in theſe, when they are called to ſtand for the truth? Though all the Tiles of the houſes in the City of Wormes, were Devils, yet thither would I go to teſtifie to the truth, ſaith *Luther.* Cap. 6.

Again, it is not a turbulent ſpirit; for turbulency of ſpirit makes men cruell and malicious; this ſpirit cauſes men to love their enemies, to do all the good they can to them: turbulent ſpirits ſeek only their own ends, they care not what becomes of others; ſo it be that they may but warm themſelves, they care not what houſe be on fire: They are boyſterous

Cap. 6.

boyſterous in things that concerne themſelves. But the Saints of God, in whom this other ſpirit rules, they are meek and gentle, and yeeldable in their owne cauſe, ready to put up wrong in all quietneſſe: take them in things that onely concerne themſelves, and you ſhall find none ſo readily, ſo freely, ſo chearfully denying themſelves, as they. And again, turbulent ſpirits do not love to examine things by rule, to call things to account, but follow their own fiery humor, and ſet upon their own will with violence: but godlineſſe takes off men from this ruggedneſſe and turbulency of ſpirit, and makes them gentle and peaceable: let them be never ſo active, never ſo forward, never ſo zealous in any thing, yet if you will call them to examine things by rule, they will meekly and patiently heare you; yea, a childe ſhall leade them, *Eſay* 11. 6. And yet further; turbulent they are not; for none more obedient to authority then they; none ſee that Majeſty of God in

Cap.6.

in Authority, as they doe; none obey Authority out of conſcience ſo as they doe. If the will of men in authority, rather then authority, ſhall require any thing that the authority of Heaven forbids, that they do not; becauſe they cannot obey, for conſcience ſake: And ſo ſacred doe they account Authority, that they would have no obedience performed to it, but obedience for conſcience ſake. Blind obedience the Church of God hath long agoe exploded, as too ſervile for Chriſtian ſpirits: this were more ſervile then ſelling mens bodies in the Market for ſlaves, which Chriſtianity abhors. It were too uncharitable a conceit of Chriſtian Magiſtrates, to think that they ſhould require of, or expect from any, other obedience, then in, and for the Lord; and in this obedience, thoſe who are godly, are ſo forward, as they are judged turbulent, for being over-forward to maintaine the honor of Authority, as ſome think; when according to their places they promote

Cap. 6.

promote the execution of laws made by authority, and that of those laws which are of the highest consequence for the furtherance of Piety and Peace.

Again, factious spirits they are not, because they seek above all things to keep to the maintenance of, and obedience to the Primitive truth; that is faction that sides against that. *Tertullian* hath a notable expression in his Apology for the Christians against the Gentiles, to cleare Gods people from being men of factious spirits: it seemes that aspersion was cast upon them then, which was about 1400 years ago; his expression was this, *When good men, when honest men meet together, when godly men are gathered together, it is not to bee called a faction, but a Court; and on the contrary, the name of faction,* sayes he, *is to bee applyed to them, who conspire to the hatred of good and honest men.*

Cum boni, cum probi coeunt, cum pii, cum casti congregantur, non est factio dicenda, sed curia; et è contrario, illis nomen factionis accommodandum est, qui in odium bonorum et proborum conspirant. Tertul. Apol. adverſ Gentes, cap. 39. num. 520.

And thus much of the first branch of the Use, which was the reprehen-

sion

ſion of the vile conceits that men had of this other ſpirit; Now the ſecond followes, which is the rebuking of the men of the world, for the ill uſe they give to men who are of ſuch excellent ſpirits. The excellencies of the ſpirits of the godly, do challenge all the good uſe that can be, but it is little they meet withall; they are for the moſt part abuſed by the men of this vile world, as if they were the vileſt ſcurfe and filth of the earth: yea, ſo indeed they account them; ſo ſaith S. *Paul*, 1 *Cor.* 4. 13. *We are made as the filth of the world, and are the off-ſcouring of all things unto this day.* Why? what was S. *Paul*, and what were thoſe that were with him, who was ſo accounted of? were they not men of moſt excellent and admirable ſpirits? S. *Paul* was one of the moſt excellent ſpirited men that ever lived upon the earth, and did as much ſervice for God, as ever any meere man did ſince the beginning of the world; and yet how vilely was he thought of? how contemptibly was

Cap. 6.

περικαθάρματα τῦ κόσμυ, πάντων περίψημα.

Cap.6. was he uſed? put into ſtocks, and whipped; wanted cloathes and victuals? And for the others that were with S. *Paul*, they were men of whom the holy Ghoſt gives this witneſſe, that they were the very glory of Jeſus Chriſt, 2 *Cor.* 8. 23. Oh unworthy world, that ever they ſhould have ſuch men live amongſt them! Thoſe who are the delight of Angels, yea, of God himſelfe, how are they abuſed in this wicked world, as if they were dogges, or the baſeſt ſcumme and filth of the earth? What ſcorn and contempt is caſt upon them? the moſt abject of men think themſelves good enough to reproach and abuſe them. Were it not a grievous ſight to ſee ſome baſe drudge to have power over the body of ſome noble Prince, to abuſe it by ſtripes, or any other contumelious ſordid manner? but a more grievous thing it is to ſee the vile and baſe ſpirits of the world, who are nothing but ſinks of filth themſelves, to abuſe men of ſuch noble and excellent ſpirits,

Cap. 6.

rits, as if they were more vile then dirt? It was the bitter complaint of *Ieremy*, *Lament.*4. 2. that the precious ſons of *Sion*, comparable to fine gold, were eſteemed as earthen pitchers. Such as bleſſed ſpirits would honour, if they had them with them, yet here they are caſt out as filth. What griefe ſufficient to lament the ſeeing of ſuch filthy ſwine to trample under their feet ſuch precious pearles? in all ages thus it hath been. Thoſe who were indeed the true honourable upon the earth, ſuch precious and excellent ſpirited men, as of whom the world was not worthy; and yet they have been moſt vilely abuſed, and are ſo ſtill by this wretched world, who know not wherein true worth and excellency conſiſts. *Matth.*5.12. Chriſt telling his Diſciples how ill the world would uſe them, he tels them, they have as good uſe from it, as the Prophets had before them. How was *Michaiah* (a man of a very ſweet and excellent ſpirit) contumeliouſly uſed?

Cap.6.

ſed? he was ſtruck on the mouth, ſhut up in priſon to be fed with water and bread; yea, with the water and bread of affliction, while 430 falſe Prophets, moſt baſe ſpirited men, were fed delicately at *Ieſabels* table. How was *Ieremiah* uſed? he was thrown into the dungeon, ſtuck up almoſt to the eares in the mire; the Word of the Lord was made a reproach unto him dayly. *David* before them, (a man in whom Gods ſoule delighted, yet he) complaines of himſelf, that he was a reproach of men, and deſpiſed of the people: all that ſaw him, laughed him to ſcorn; they ſhot out the lip, and ſhook their head at him, *Pſal.* 22.6,7. and *Iob* before him, he was made a by-word of the people, and as a Tabret unto them; as he ſayes of himſelf, *Chap.* 17.6. The ſame uſe had the bleſſed Apoſtles, who were filled with the Spirit of God; none more ſcorned, perſecuted, contemned, then they. The moſt worthy and famous men in the Primitive times, found no better

Cap. 6.

better uſe then theſe. It were infinite to inſtance in particulars. *Ignatius Polycarpus, Athanaſius, Chryſoſtome, Baſil*, and the reſt, reproached, baniſhed from their people; perſecuted, and exceedingly contumeliouſly uſed. In later times, the more excellent the ſpirits of men were, the worſe uſe did they ever finde from the world: We might inſtance in *Wickliffe, Hus, Luther, Zwinglius, Muſculus &c.* I cannot paſſe by that ſad example of *Muſculus*, who was a man of as brave a ſpirit, as any lived in his time, and a very learned and godly man; yet after he had much laboured in the work of the Lord, in his publike Miniſtery, was ſo ill uſed of the world, that he was fain to get into a Weavers houſe, and learn to weave, that by it he might get himſelf and his family bread; and within a while he was accounted unworthy of that preferment, and was thruſt out of the houſe by his Maſter the Weaver, and then was forced to goe to the common ditch of the Towne,

Salvian complaines, that in his time, which was in the fifth Century, *Homines cogun'ur eſſe mali, ne vites habeantur.*

Melchior Adamus in vita Muſculi.

Cap. 6.

and work with his ſpade to get his living. Whoſe heart bleeds not to hear of theſe former examples, and divers others, men of moſt precious ſpirits thus ill uſed by this unworthy world, even ſuch in whom Chriſt rejoyces that ever he ſhed his blood for them? *Eſay* 53. 11. ſuch as he will glory in, before his Father, and the bleſſed Angels; yet thus are they abuſed by this wicked world: The more eminently the ſpirit of Chriſt appears in any, the more is the rage of evill men againſt them. As it is reported of *Tygers*, that they rage when they ſmell the fragrancy of Spices; the fragrancy of the Graces of Gods Spirit in his people, which are delightfull to God and his Saints, puts wicked men into a rage; when as baſe ſpirited men have the world ſmile on them according to their hearts deſire. Oh the providence of God, who ſuffers ſuch indignities to be offered to his moſt precious and choice ſervants! but by this means the excellency of their ſpirits appears

Cap. 6.

pears in greater brightneſſe, their graces ſhine in the more clear luſtre. All Gods ſervants have his ſpirit in them, but when any of them ſuffer reproach and ill uſe of the world, then the Spirit of God, and glory reſts on them, then the glorious Spirit of God is upon them, according to the promiſe of God unto them, 1 *Pet.* 4.14. and they may in part perceive, even while they are uſing them ill, that they are men not of common, not of ordinary ſpirits, who are thus ill uſed by them: they may ſee in that meekneſſe, that patience, that humility, ſelf-deniall, faith, holy carriage, requiting good for evill, praying for, doing all the good they can to thoſe who uſe them worſt; that conſtancy, ſpirituall chearfulneſſe, ſweet contentedneſſe; that holy boldneſſe, humble courage, heavenly magnanimity, that it is a wonder their conſcience ſhould not miſgive them, even while they are abuſing of them; that their conſcience doth not tell them, Surely theſe

Cap. 6.

men we doe miſtake in, they are led by other principles then we know of; they have ſomething within that doth ſupport them, we underſtand not. It is a wonder men are not afraid to abuſe them as they doe. As *Num.* 12.8. The Lord ſaith to *Miriam* and *Aaron*, concerning *Moſes*, when they ſpoke againſt him, *Were you not afraid to ſpeak againſt my ſervant Moſes?* The words are very emphaticalll in the Hebrew, they are thus, *Were yee not afraid to ſpeak againſt my ſervant, againſt Moſes?* Were he onely my ſervant, though he were not *Moſes*, were you not afraid? but when my ſervant, and *Moſes*, that is ſuch an eminent ſervant of mine, in whom ſo much of my Spirit appeared, were you not afraid to ſpeak againſt him? Certainly, the Lord will not alwayes ſuffer precious choice-ſpirited men to be trampled under feet; he looks upon them in their loweſt eſtate as his Jewels, even while they are in the dirt; but time will come when he will make up his Jewels; as, *Malac.* 3.17. and

and then there ſhall be ſeene a difference between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not, *verſe* 18. God will own the excellency of the ſpirits of his ſervants, to be the Image of himſelf; and what confuſion will this be to the ungodly of the world, when the Lord before men and Angels ſhall own that, for the luſtre and beauty of his own excellency, which they, when time was, made matter of their ſcorn, objects of their hatred? when God ſhall come to them, as *Gideon* to *Zeba* and *Zalmana*, *Iudges* 8.18. *What manner of men were they*, ſayes *Gideon* to them, *whom ye ſlew at Tabor? They anſwered, As thou art, ſo were they; each one reſembled the Children of a King. Then he ſaid, They were my brethren, the ſonnes of my mother: as the Lord liveth, if you had ſaved them alive, I would not have ſlaine you; but now he ſayes to Iether his firſt borne, Vp and ſlay them.* So ſhall God hereafter ſay to the men of the world, What

Cap. 6.

Cap. 6.

were those men, and what did they, whom ye so hated and abused? what? were they some vile spirited men? how did they carry themselves? Your consciences shall be forced then to answer; O Lord, we must confesse, They were those who kept thēselves from the common pollutions of the world, they lived strictly in their wayes, they walked unblameable in their course; they were very forward in the duties of the worship and service of God. The Lord shall then answer; What? these men they were my Saints, this was my holinesse, my image, my glory; these were not common ordinary men, these were my choice ones; men precious in my eies, separated from the common sort of the world for my praise: If you had loved them, prized them, and honoured them as the choice of the earth; if you had followed their example, I had not slain you; but now you shall perish everlastingly.

Cap. VII.

Cap. 7.

No diſhonour to be ſingular. Seven notes to diſcover that godly mens differing from other men proceeds not from proud humerous ſingularity, but from the choiceneſſe and excellency of their ſpirits.

IF godly men be men of another ſpirit, and this be their commendation; why then ſhould any account it to be a diſhonour to be ſingular from the world? Singularity is caſt upon Gods ſervants as their diſgrace, but certainly it is their glory; they are ſingular, and their wayes are ſingular, it is true, and they avouch it, they rejoyce in it, and bleſſe God for it; it is impoſſible but that it ſhould be ſo, for they are of another ſpirit, a peculiar people, ſeparated from the world, ſet apart for God, their ſeparation is a wonderfull ſeparation, *Exod.*33.16. So ſhall we be ſeparated, ſayes *Moſes*, I and

Cap. 7.

thy people, from all the people that are upon the face of the earth; the word is in the Originall, We ſhall be wonderfully ſeparated; No marvell then, though their ſingularity be ſuch, as the world, who knowes not their principles, wonder at it. Their wayes are different from other men; I, that is true indeed, who can think otherwiſe? Their principles, their eſtates, their dignities, their hopes are raiſed higher then other mens. Would *Saul* have been offended, if his former acquaintance had complained; Oh, now, *Saul*, he mindes other things, goes on in other wayes, lives after another faſhion then we doe; I, that is true indeed, for his condition is altered, his eſtate is raiſed higher then yours, he hath another ſpirit: To complain of Gods ſervants, that they are ſingular from others, is all one, as if you ſhould complaine of Pearles, that they are more gliſtering then dirt and gravell. Their way, their lives are ſingular; Why? how would you have them live?

live? would you have them live according to the common courſe of the world? they cannot, for they have not received the ſpirit of the world, but another ſpirit. Cap. 7.

When the Spirit of God would ſet out the greateſt miſery of men, when they are the children of wrath, without God in the world, without hope, it is, that they lived according to the common courſe of the world, *Epheſ.* 2. 2. And thoſe two are joyned together, living according to the common courſe of the world, and according to that ſpirit, that rules in the children of diſobedience: So long as they were acted by that ſpirit, they did live ſo, but now there is another ſpirit, that they are acted by, and would you have them live ſo ſtill as they did before? Certainly it cannot be; You cry out of diſſimulation, and that juſtly; But what is diſſimulation, if this be not? where there is not a ſutableneſſe between the inward principles, the inward frame, and diſpoſition of the ſpirit, and the outward

Cap. 7.

outward actions: Now if Gods people ſhould not live ſingular lives, certainly their outward actions would not be agreeable to the inward principles, frames, and diſpoſitions of their ſpirits, for they are ſingular, differing from other mens. As there may be a diſſembling, for a man to ſeeme better then he is; ſo there may be diſſembling, to ſeeme worſe then we are; Is there not as much evill in a life differing from the ſpirit, as in a ſpirit differing from the life? If a man ſeemes to be godly, and is not, it is an argument the man is vile, who will thus play the hypocrite; but it is a commendation to godlineſſe, that men will account the very ſeeming of it to be honourable; but if a man hath godlineſſe in his heart, and yet his life be no other then other mens, this would argue that a man were aſhamed of godlineſſe it ſelf: here godlineſſe it ſelf would ſuffer; as if it were ſuch a diſhonourable thing, as would bring ſhame to a man, if it did appeare; as if though indeed it muſt be

be reſerved in the heart, for neceſſity ſake, yet it muſt be kept down, not ſuffered to appear in the life, for fear it be a diſgrace to men. Is not here then as great an evill, in this way of diſſimulation as in the other? Better all the men of the world had ſhame caſt upon them, then that godlineſſe ſhould have the leaſt ſtain. Surely then, where the ſpirits of men be other ſpirits, ſingular choice ſpirits, their lives ought, and muſt needs be other lives, ſingular from other men. Their conſcience witneſſes to them, that their ſpirits are changed, that they are other from that they were; yea, and witneſſes for them, that their lives are other lives, ſingular from other men; and in this witneſſe their ſoules rejoyce. Cap. 7.

But is there not a proud phantaſticall ſingularity? may not pride, ſullenneſſe, add fancy, carry men on in ſingular wayes, differing from other men, conceiting themſelves to be wiſer then others, loving to ſatiſfie ſome odde humours of their own?

If

Cap. 7.

If it were any choiceneſſe, or excellency of their ſpirits, it were another matter, we would not ſpeak againſt them; but it is this proud, hypocriticall, humorous ſingularity, we ſpeak againſt.

To this I anſwer; If you indeed ſhould do as they do, if you ſhould live after a different manner from the common courſe of the world, having no other principles then thoſe you have, it would certainly be ſingularity, pride, hypocriſie, and humour in you; and thus your conſciences would tell you, and that becauſe you had not principles to carry you out in this way, you have not ſpirits ſutable to it; and you judging of others, by that you feele in your ſelves, this makes you to think, the different wayes of Gods ſervants, is onely from pride, and humorous ſingularity; yea, and they themſelves know, that there was a time indeed, wherein if they ſhould have done, as now they do, it would have been no other in them, then that you now

Cap. 7.

now accuſe them of; namely, when their ſpirits were, as other mens ſpirits are; but now they know, they have other principles, other qualifications of ſpirit then formerly they had. But ſurely, you do not think indeed, that their different lives doe come from proud, and humorous ſingularity; for if you did, why did your conſciences ſo well approve of them, when you lie on your ſick beds? when you apprehend your ſelves going before the great God, then you could wiſh it were with you as it is with them.

But what ſay you? if you thought it were not from this pride, and conceitedneſſe you ſpeak of, then you would think it were well; then you would joyn in juſtifying of them, if you were ſure it were from a choice, excellent ſpirit in them.

Well then, let Gods ſervants rejoyce in this, that they know it is not from pride, that it is not from humour, that they run not into exceſſe of riot as others doe, but from the work

Cap. 7.

work of God upon their ſpirits, and this witneſſe they have for themſelves, this they have to encourage themſelves in, that if the men of the world did but know their principles from whence they work, as they know them themſelves, even they would juſtifie both them and their wayes. But further, we muſt know there is a way of God that is reall, that tends to life; what ever way it be, this is certain, it muſt be different from the common courſe of the world; and if this be not it, in which Gods people doe walk, tell us what is that way, and we will walk in it. The Scripture tells us, the way to life is narrow, and that few walk in it; and the other way is broad that tends to death; we cannot therefore but feare, when we ſee the mark of a way that leads to death. Chriſts flock is but a little flock, *Luke* 12. 32. Feare not little flock: there are two diminutives in the Originall, the word tranſlated, *flock*, ſignifies a little flock; but that

μικρὸν πόιμνιον

Cap. 7.

that the exceeding littleneſſe of it might appeare, Chriſt addes another word; ſo the words are, Feare not little flock. And S. *Iohn* 1 *Epiſt.* 5. 19. ſaith, the whole world lies in wickedneſſe, but we know that we are of God. What a ſingularity was this in S. *Iohn?* how doth he difference a few odde contemptible people from the whole world? We are of God, and yet the whole world lies in wickedneſſe, and the world ſurely is not grown better ſince. But that you may ſee, that the way of the godly is not from ſingularity, or humour, take theſe Evidences, and judge according as conſcience ſhall tell you is truth.

1

Firſt, Where humour and conceited ſingularity prevailes with men, there is no evenneſſe, no conſtancy in their wayes, no proportion of one thing with another in their courſe; they are ſingular and humerous in ſome odde fooliſh things, but in other things where they have as much reaſon to be ſingular, they doe as others

Cap. 7.

others do; But in Gods people you ſhall ſee an evenneſſe, conſtancy, and proportion in the courſe of their lives; that which makes them ſingular in one thing, makes them ſo in all other of the ſame nature; They are not as humorous people who have their fits, and take them out of their fits, they are other men, they are as different from themſelves, as they are from other men; But where the Spirit of God guides, though there be more difference from other men, yet there is leſſe difference from themſelves.

2 Secondly, Thoſe who doe things out of ſingularity, they care leſſe for ſuch things they doe out of that principle, when they come to be common, then they did before; But it is not ſo here in the wayes of godlineſſe; the more common they grow, the better they are, the more doth Gods people rejoyce and bleſſe themſelves in them, they are the more lovely, and amiable in their eyes.

Thirdly,

Cap. 7. 3

Thirdly, Humourous singular men differ exceedingly one from another, one will be singular in one thing, and another in another; but Gods people goe all the same way, they have the same course with such as they never saw; Observe the spirits and wayes of godly men in all places of the world, though their education, their constitution, their employments, their former principles be exceeding different, yet now for the maine, they are the same, they favour and relish the same things, they delight in the same way of holinesse, which evidently shews, they are led, acted, by one and the same spirit; though they may differ in some things of lesser moment one from another, yet they differ very little amongst themselves, in things wherein their difference from the world principally lyes; in those things for which the world dislikes them and their wayes, there is a generall agreement in the spirits of all godly men in such things; As in fea-

Cap. 7. ring of the least sinne, as a greater evill then any outward misery; in loving the strictest waies of holinesse; in labouring to keepe themselves pure, as much as they can, from the sinnes of the times, and places where they live. &c. In these and such like things, which are most proper to godlinesse, and for which they are judged singular, there is a generall agreement of all the spirits of the godly throughout the world.

4 Fourthly, proud, conceited singularity acts it selfe especially in things that are taken notice of by others; if others looke not after them, and will not vouchsafe to take notice of them, they quickly grow weary of that they doe, and this is the best way to deale with such people, to neglect them; Let them perceive no body thinks them worthy of regarding, of once minding them, and this makes them sooner weary then all the opposing of them that can bee: The end of singularity is, that it might bee observed; this is the humour

Cap. 7.

mour of theſe people, they would fain be taken notice of for ſomething, let it be what it will be; obſervance is the thing that feeds this humour; where this is not, it ſoone growes weary of it ſelfe; and hence when theſe people are alone, when none can obſerve them, they doe but as other men doe. But now the ſpeciall work of godlineſſe, wherein Gods people differ from other men, in which their ſoules moſt delight, and are moſt fully exerciſed in, it is in ſecret things, not ſubject to the view of the world, *The Kings daughter is all glorious within*; If there be a little godlineſſe outwardly, there is much more inward, as where there is a little wickedneſſe without, there is abundance in the heart; Godly men are moſt eminently godly in inward things; The countenance and voyce of the Church, is moſt ſweet and comely in ſecret places, *Cant.* 2. 14. *My Dove that art in the holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight, let me heare*

Cap. 7. *thy voyce, for thy voyce is ſweet, and thy ſight is comely:* Godly men dare not indeed, but be godly before men, for ſo Chriſt commands them, *Let your light ſhine before men, that others may ſee your good works*; but it is one thing to do that which may be ſeen, and another, to do it to that end that it may be ſeen, and to make that the higheſt end. If they make their end, that the light may be ſeen, and not that themſelves may be ſeene; and that their Father in heaven may be glorified, and not themſelves glorified, it is no other then Chriſt would have. But between God and their own ſoules, there is the chiefe work of godlineſſe; there the ſoules of Gods ſervants do moſt expatiate themſelves, there they are moſt themſelves, there is their moſt proper element; wherefore ſurely it is not a humour of ſingularity.

5 Fiftly, if it were humorous ſingularity, it would not bring them ſo much ſweet peace, and heavenly joy when they are upon their ſick beds, and

and death-beds, and when they have to deale with God in a ſpeciall manner; when they are to appeare before the great God, to receive the ſentence of their eternall doome, when they are to enter upon eternity; how many then bleſſe God that ever he put it into their hearts to goe another way, not according to the common courſe of the world? Though humour and conceitedneſſe may pleaſe, and give content for a while, yet it can never bring ſuch peace, and joy in ſickneſſe, and death, and when the ſoule ſees it hath to deale with ſuch an infinite, holy God, ſuch a dreadfull Majeſty; none apprehend the glory and Majeſty of God, ſo as the godly doe; none underſtand what eternity means ſo as they doe; the ſight of theſe things would ſhake men out of an humour: it is not humour that can ſtand before God, and the eternall miſery, or happineſſe of the creature rightly apprehended; it is time now to lay aſide humours, and conceits; and yet then when theſe Cap 7.

Cap. 7.

things are moſt clearely, moſt powerfully apprehended by Gods ſervants, even then they are more for the wayes of God, in which they differed from the world, then ever they were before; it is now their greateſt griefe, that they have no more differed from them then they have, and if they were to begin againe, they would differ farre more then ever they did.

Sixtly, Surely it is not humorous conceited ſingularity, becauſe moſt men who have enlightned conſciences, when they are moſt ſerious in their beſt moods, are of this mind. If you will needs go by multitudes, we dare venture upon this, yea, we dare challenge upon this argument, onely with theſe two Cautions;

1 That the men you bring in, be men of inlightned conſciences, for what have we to doe with others, who are blind and ignorant? though there were never ſo many thouſands of them, they can adde nothing at all to the cauſe.

Nihil ad nos attinet quid judicent ſtulti, quid homunculi ſentiant. Lactant. Divin. Inſtit. Ep. c. 1.

2 Let

2 Let the judgements of men be taken when they are moſt ſerious, when they are beſt able to judge; doe not take them when they are in paſſion, when their luſts are up, but when their ſpirits are calmed, and in the beſt temper, when conſcience hath the moſt liberty to ſpeake indeed what it thinkes; and of ſuch men, in ſuch times, we ſhall have the moſt on our ſide; and therefore ſurely it is not a humour of ſingularity, that acts thē in the way of godlineſſe. Cap 7.

Seventhly, It is not ſingularity, for we have the Prophets, Apoſtles, Martyrs, Saints of God before us, clouds of witneſſes, thouſand thouſands of them, and every one of them worth ten thouſands of others, as S. *Chryſoſtome* hath an expreſſion in one of his Sermons, to the people of *Antioch*, It is better to have one precious ſtone, then to have many half pennies; ſo one godly man is better then multitudes of others. And S. *Cyprian* hath the like expreſſion in one of his Epiſtles; Doe not attend

Chryſ. hom. 26. ad pop. Antioch.

Cap. 7.

Cypr l. 1. ep. 3. *Non attendas numerum illorum, melior est enim unus timens quam mille filii impii.*

Confitetur se esse apostatam, sed beatum & sanctum, qui fidem diabolo datam non servavit.

to the number of them, sayes he; for one that feares God, is better then a thousand wicked. It is safe to follow the way of good men, according to that in the *Proverbs*, 2. 20. *Walk thou in the wayes of good men, and keep the wayes of the righteous.*

Now then, let neither the wayes of godlinesse, or godly men ever be blamed for their singularity; other spirits must needs lead into other wayes. It was laid to *Luthers* charge, that he was an Apostate; he confesses himself to be one, but a blessed and a holy Apostate, one that had fallen off from the Devil. So we confesse, this is singularity, but a blessed, and a holy singularity, which differences Gods servants from this vile wicked world in which they live, whereby they live as men of another world, as indeed they are.

CAP.

Cap. VIII.

Cap. 8.

Bleſſe God for making this difference between your ſpirit, and the vile ſpirits of the men of the world.

SEeing this other ſpirit is ſo excellent and bleſſed, then do you, to whom God hath given other ſpirits, learn to bleſſe God for them; the mercies of God to mens ſpirits are the greateſt mercies; though your conditions be meaner then others, in other reſpects, yet if your ſpirits be raiſed to an higher excellency then others, you have infinite cauſe to bleſſe the Lord, as S. *Paul, Eph.* 1. 3. *Bleſſed be the Lord, which hath bleſſed us with all ſpirituall bleſſings in heavenly things, in Chriſt.* What though God hath not abounded to you in outward honours, eſtates, delights, yet if he hath abounded to you in wiſdome, holineſſe, faith, humility, &c. you have no cauſe to complain: Where God gives his Spirit

Cap. 8.

Spirit, in the gifts and graces of it, there hee gives all good things; hence whereas S. *Matthew* sayes, *Chap.*7.11. *How much more shall your Father in heaven, give good things to them that aske him?* S. *Luke* 11.13. bringing in Christ speaking upon the same occasion, sayes, *How much more shall your heavenly Father give the Holy Ghost to them that aske him?* as if all one to give his Spirit, and to give all good things: Spirituall blessings make all outward Crosses light and easie, as *Prov.*18.14. *The spirit of a man will sustaine his infirmities.* Spirituall blessings have this excellency in them, they cause a man to feele no need of many outward things, which others know not how to want; and it is as good to bee in such an estate, to have no need of a thing, as to enjoy it when we want it. And further, it is the excellency of spirituall blessings, to keepe downe the body, and to carry the spirit above the body. It was the excellencie and glory of the Martyrs, that their

Cap. 8.

their spirits were so satisfied with mercies they had, that they so little regarded their bodies, when they suffered grievous torments, as if they had not been their own; Thus *Zozomen* reports of them. Spirituall blessings are such, as inable men to improve all other blessings they enioy: without these, the greatest of other blessings would prove to bee the greatest curses to us; and yet further: These blessings upon our spirits, cost God infinitly more, then other blessings doe. Other blessings God can give at a lower rate, but these cost the deerest heart-bloud of his owne sonne, and therefore above all let God have the praise of these. Outward bodily mercies we are unworthy of, but when we consider of these, let us say as *David*, *Psal 66.16. Come and hearken all ye that feare God, I will tell you what he hath done to my soule:* There God hath magnified his mercies toward me indeed. You may remember how base your spirits once were, how blinde, foolish, drossie,

Cap. 8.

droſſie, ſenſuall, and it may bee, malicious. This S. *Paul* cals to minde, to ſtirre up himſelfe and others, to praiſe God for that bleſſed change he had wrought in his, and in their ſpirits. *Tit.* 3. 3. *For we our ſelves alſo were in times paſt* (ſaith hee) *unwiſe, diſobedient, deceived, ſerving divers luſts, living in malicioufneſſe and envie; hatefull, and hating one another: but when the bountifulneſſe and love of God our Saviour appeared, &c.* But if your ſpirits have not beene ſo vile as ſome others, if they have beene faire and ingenuous, if you have beene of ſweet natures, and tractable diſpoſitions, you have cauſe to bleſſe God in ſome reſpects ſo much the more, for the change he hath wrought in them, for his mercie towards you, that you did not reſt in thoſe naturall excellencies, and miſtake them for ſaving graces, as many doe with much danger to their ſoules: and when you ſee the baſe corrupt ſpirits of other men, as thoſe who have any thing to doe in the world, ſhall meet

with

with exceeding vile corrupt ſpirits; not onely in the worſt ſort of men, but in thoſe who ſeeme to be faire, in whom a man would never have thought to have met with ſuch baſe workings of ſpirit, that would make a man wonder. Oh Lord, what are the ſpirits of men? Then, I ſay, when you ſee this, bleſſe the Lord, let your ſpirits, and all that is within them, bleſſe his name, who hath put ſuch difference between your ſpirits and theirs; as you cannot but acknowledge, except you ſhould be exceedingly injurious to the grace of God in you. Cap. 9.

Cap. IX.

Communion and converſe with men of ſuch excellent ſpirits, is a moſt bleſſed thing.

IF the godly be of ſuch excellent ſpirits, then converſe and communion with them is a moſt bleſſed thing; no greater heaven upon

Cap. 9.

Ipse aspectus boni viri delectat.

on earth then this; for here you may see the beauty and lustre of Gods graces shining, the brightnesse of which darkens all the beauty and glory of the world to a spirituall eye. *Seneca* saw so much excellency, that Morality put upon a man, that hee sayes, that *the very looke of a good man delights one:* The very sight of such servants of God, who walke close with God, who are carefull to keepe their spirits clear and shining; truly, it is very delightfull, it hath much quickening in it; the uprightnesse, holines, spirituall enlightnings, that their soules have, will guide them to advise for God in safe and good wayes. The advise of godly men, in things concerning God, is much to be prized. It was a good speech of *Shechaniah* to *Ezra*, *Chap.* 10. 3. *Now therefore let us make a Covenant with our God, &c. according to the counsell of the Lord, and of those that feare the Commandement of our GOD.* It was good to follow their counsell. The spirits of these are savory in their discourse,

Cap. 9.

course, in their duties, in all their carriage; their example exceeding powerfull and profitable. The blessing of *Abigail* upon *David*, was, *The Lord binde up his soule in the bundle of life.* Enjoyment of communion with Gods people, is the binding up of our soules in the bundle of life, for every one of them hath life in him. Doctor *Taylor* the Martyr, rejoyced that ever he came into prison, because he came there to have acquaintance with that Angell of God *Iohn Bradford*, as he cals him. If the society of one sweet heavenly spirited man, be enough to make a prison chearfull, what a blessing then is the enjoyment of cõmunion with many? *All my delight* (saith *David*) *is in the Saints, in them that excell in the earth.* It is the blessing of the Gospell, to come to the spirits of just men made perfect, *Heb.* 12.23. When we are amongst them, we may in the beholding the worke of their spirits, come to see many failings in our own, that we saw not before; and so be humbled

Cap. 9.

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Ipſe aſpectus boni viri delectat.

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Cap. 9.

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Cap. 9.

bled for them, and be put on to ſeeke helpe: We may ſee the ſame graces ſhining in them, that we feele in our owne hearts, and ſo be ſtrengthened and encouraged in them, and ſtirred up to bleſſe God for them; and the ſutableneſſe betweene their ſpirits and ours, if ours be right, will cauſe ſuch a cloſing and mingling, as from thence there will ariſe an unſpeakable delight, and incomparable ſweetneſſe: No ſociety under heaven hath that pleaſantneſſe & ſweetneſſe in it, as the ſociety of the Saints; no mens ſpirits cloſe ſo fully one with another, as theirs; no mens ſpirits bound ſo firmely by ſuch indiſſoluble bonds together, as theirs; they know the excellency of one anothers ſpirits, ſo as they can freely open themſelves, unboſome their hearts one to another, and venture their lives one upon another: and it is the moſt honourable ſociety in the world; for it is the aſſociation of the moſt excellent and glorious creatures; God himſelf delights to joyne himſelfe with them,

Gregory Nazianzen ſayes of himſelfe, and *Baſil*, that one ſoul in a manner was in two bodies. *In Orat. Fun Baſilii.* The ſame is ſaid of *Minutius Felix*, and *Octavius*.

Cap. 9.

them, to be amongſt them: as, 2 *Cor.* 6.16. *I will dwell among them* (ſaith the Lord) *and walk there, and I will be their God, and they ſhall be my people.* But the words are more ſignificant in the Originall, they expreſſe Gods delight, not onely to dwell among them, and walk with them, but to dwell in them, and walk in them. And hence that expreſſion of *Tertullian*, that we made uſe of before in another caſe, is very pertinent for our purpoſe here likewiſe; *When good men meet*, (ſayes he) *when godly men are gathered together, this is not to be called a Faction, but a Court.* What place is accounted ſo honourable, and excells in more delights then the Courts of Princes? The ſociety of Gods Saints, communion with Gods people, hath more honour, is filled with more delights then any Court in the world, where this is wanting: the ſociety of the wicked, that is unſavory and tedious, becauſe their ſpirits are ſo vile and corrupt, like the ſlime and filth

ἐνοικήσω ἐν αὐτοῖς.

Cap. 9.

there is congealed, when many toads and venomous filthy creatures doe joyne together; How abominable is their breathings together to a gracious ſpirit? how loathſome is the mixture of their ſpirits? *Zach.* 13.2. we have a promiſe, that God will in his due time take away the uncleane ſpirit out of the Land, and oh what a bleſſed time will that be! How happy would Gods ſervants think themſelves, if they might be delivered from the noyſomneſſe of corrupt unclean ſpirits? Let us keep our ſelves what we can now, from mingling with them; we ſhall within a while be for ever delivered from them.

CAP.

Cap. 10.

Cap. X.

That all thoſe whoſe ſpirits God hath thus differenced, ſhould improve this Mercy, by walking not as other men.

IF God hath been mercifull to you, in giving you another ſpirit; improve this mercy; ſhew in all your wayes that you are acted by another ſpirit: let the renued ſpirit guide you, let the beauty and excellency of it appeare: *If we live in the Spirit, let us walk in the Spirit,* ſayes the Apoſtle, *Gal.* 5. 25. *The works of the fleſh are manifeſt, Gal.* 5. 19. Why ſhould not the works of the ſpirit be ſo too? God hath beautified your ſpirits with his owne Image, in this he hath honoured you, that you might honour him, in holding forth the beauty and excellency of his Image; he hath made you a peculiar people, to that end that you might ſhew forth the vertues of him, who

Cap. 10.

hath called you out of darkneſſe into his marvellous light, 1 *Pet.* 2. 9. It is a diſhonour to a Parent, or any ſpeciall friend, to hang his picture in ſome dark hole, in ſome obſcure contemptible place; it is expected we ſhould make it conſpicuous, that we ſhould hang it in ſome eminent place, ſo as to manifeſt that we rejoyce in it, as an ornament to us. It is a great evill to obſcure the Graces of Gods Spirit, to keep in the work of God upon our ſpirits, in which he hath ſet out the glory of his own Image, to that end, that he might be glorified in us before men and Angels. Every man delights in the expreſſion of that, wherein he eſteems his excellency to conſiſt, be it Eloquence, Wiſdome, or any Art, wherein he hath attained any eminency; yea, if he accounts his excellency to conſiſt in his riches, in his honor, in his beauty, he loves to make them appear before others; as the Prophet in another caſe, *Eſay* 60. 1. *Ariſe and ſhine, for the light is come, and the glory of the Lord is riſen*

ſen upon thee. If God hath ſhined upon your ſpirits by his grace, let your lights ſhine before men, that the world may ſee, there are men of other ſpirits, who can do ſuch things as they cannot. Oh what beautifull, convincing converſations would men live, if they were only acted by this renued ſpirit! As it was ſaid of *Steven*, they could not reſiſt the Spirit by which he ſpake; ſo it would be true here, men could not reſiſt that Spirit by which you live. *What doe you more then other men?* ſayes Chriſt to his Diſciples, *Mat.* 5.47. Men of other ſpirits muſt manifeſt in their lives, that they can doe more then other men. Let me in the name of the Lord plead with you for more honor and ſervice for the Lord, then he hath from others. Cap. 10.

Firſt, your birth is from him, you are borne of God in another manner then others are, and therefore it muſt not be with you as it is with others. Men of high birth will not live as other men doe. Hence we reade of 1

Cap. 10. a cuſtome amongſt the Heathen, they were wont to derive the pedegree of their valiant men from their gods; to this end, though the thing were not true, yet they beleeving themſelves to be a Divine off-ſpring, they might upon confidence thereof, undertake higher attempts then others, with the more boldneſſe: Much higher things ſhould thoſe endeavour after, who are indeed born of God.

2 Secondly, God hath put forth another manner of power out upon your ſpirits, then upon other men; other men have but a generall common influence of Gods power let into their ſpirits: but he hath manifeſted the exceeding greatneſſe of his power in you; as, *Eph.* 1. 19. obſerve the gradation there; the Apoſtle ſpeaking of the power of God, put forth upon thoſe that do beleeve, expreſſes it in a ſixfold gradation.

1 It is his power; onely the power of a God could doe it.

2 It is the greatneſſe of his power.

3 It

Cap. 10.

3 It is the exceeding greatneſſe of his power.

4 It is the working of his power.

5 It is the working of his mighty power.

6 It is the ſame power by which he raiſed Chriſt from the dead, and ſet him at his right hand in the Heavens, far above all Principality and Power, and might. Now God doth not uſe to put forth great power, but for great purpoſes; he uſes not his extraordinary power, for ordinary things: when ſupernaturall power is put forth, it is, that it might raiſe to ſupernaturall operations.

3

3 Again, God doth put other abilities into you, that others have not: that grace with which he hath endued your ſpirits, is a ſpark of his owne divine nature; as you have heard, it hath a divine power with it, and a divine activity in it; that is expected from you, that none can doe by an inferiour power, as by the ſtrength of parts, education, morall principles: if your lives be not

Cap. 10.

Vniuscujusque casus, tanto majoris est criminis, quanto priusquã caderes majoris erat virtutis. Bern. de inter. domo. c. 50.

beyond the highest of those who have none other principles then such to raise them; you dishonour God, and his grace, and your holy profession.

4 Fourthly, your spirits have been made acquainted with more truths, God hath revealed to you the secrets of his Counsels, of his Kingdome; he hath shown you himselfe, his Glory, his Majesty, Soveraignty, Holinesse; he hath shown you the reality, beauty, excellency, equity of his blessed wayes: He hath made known to you the certainty, the infinite consequence of the things of eternity; the vileneſse, pollution, poyson, danger of sin: he hath given you experiences of the things of heaven, the sweetnesse of his wayes, the distresse of conscience for sin.

5 Fifthly, he hath separated you for himselfe, he hath taken you into a neare communion unto himselfe; though God is to be feared by all, yet more especially in a higher degree, he is to be feared in the assembly of his Saints,

Saints, and to be had in reverence of them that are about him, *Pſa.*89.7. Cap. 10.

Sixthly, God hath put other dignities upon you, that hee hath not put upon other men; he hath made you Citizens of the new *Ieruſalem*, favorites of heaven, heires, co-heires with the Lord Ieſus Chriſt. God hath raiſed you above the condition of men; and therefore you muſt not walk as men. The Apoſtle, 1 *Cor.*3.3. blamed the *Corinthians* that they did walke as men. *Hee hath redeemed you from the earth*, *Revel.*4.3. Therefore you muſt not walke as the men of the earth: God hath not dealt thus with other people, they know not what theſe things meane. Therefore well may the Lord expect from you other manner of ſervice and honour, then he hath from other men. 6

Seventhly, more depēds upon you, then upon others; the waight of many ſervices depends all upon you, which are no wayes expected to bee performed by others: What ſhall become of Gods Name, his Glory, the 7

Cap. 10. the fulfilling his will in the world, if men whoſe ſpirits are fitted for his ſervice, ſhould not live in a higher way of holineſſe, and doe more for him, then others? God expects great things from you, *Eſay* 63. 8. *I ſaid, ſurely they will not lie:* When others are baſe, unfaithfull and vile in their wayes, yet God rejoyceth in this, that he hath a generation in the world, a choyce company of other ſpirits, precious and excellent ſpirits, and he ſhall have other dealings from them.

8 Eighthly, your ſins goe nearer to the heart of God then others: Other men may provoke God to anger, but you grieve his Holy Spirit. God took it very ill at *Solomons* hand, that he dealt ill with him after he had appeared twice to him, 1 *Kings* 11.9. How often hath God appeared to your ſouls? What gracious viſitations have your ſpirits had from him? It is a ſhamefull thing indeed for you to fall as other men doe: It was an aggravation of the fall

of

of *Saul*, 2 *Sam.* 1.21. That the ſhield of the mighty was caſt downe, the ſhield of *Saul*, as though he had not been anointed with oyle; for you to fall, as though you had not been anointed, as others which have no ſuch oyntment poured upon them, this is a great and ſore evill. Cap. 10.

Ninthly, the eyes of many are upon you; the Name of God, the cauſe of God is engaged in you. 9

Tenthly, you are appointed by God to be the Judges of other men; 1 *Cor.* 6.2. *Doe you not know that the Saints ſhall judge the world?* yea, *verſe* 3. *Know you not that wee ſhall judge the Angels?* God will bring your lives and wayes before all the world to judge the world by, and therefore they had need to be very exact, and to have ſomething in them more then ordinary. It is a ſhamefull way of reaſoning, for any man to reaſon for ſin, by examples; as if like a thiefe, he would fain ſcape in the crowd; but much more ſhamefull is it, that any godly man ſhould 10

Cap. 10.

should bee found to argue for sinne this way, for this is an aggravation of sinne, not a lessening of it, as if I should say, God hath dishonour by such and such, and therefore why may he not have some more by me? Sinne is a striking at God, and every sinner strikes at him, and thou commest running for thy stroake too. What? wilt thou have thy blow also at him? and, what thou? for whom the Lord hath done such great things? as *Cæsar* said to *Brutus*, when in the Senate-house, the Senators had wounded him, with many sore wounds, and *Brutus* hee comes also for his stroake, whereupon *Cæsar* lookes on him, and sayes to him; What? and thou my sonne *Brutus* too? Conceive as if thou sawest the Lord looking on thee, and saying thus to thee, when thou venturest upon any sinfull way upon the example of others.

καὶ σὺ τέκνον.

But in what particulars should we manifest this choicenesse of our spirits, in wayes differing from others?

Ans.

Cap. 10.

Anſw. In theſe eſpecially:

1 In ſelfe deniall: ſhew that you can deny your opinions, your deſires, your wills, though you have a ſtrong minde to a thing, though you have fit opportunities to enjoy your deſires, yet if you ſee *God* may have more honor any other way, you can freely & readily without diſturbance, without vexing yeeld; and doe not deceive your ſelves in this, be eaſily convinced in particulars, which are for *God* againſt your ſelves; the excellency of a mans ſpirit is much ſeen in this. Many conceit an excellency of ſpirit to bee in ſelfe-wildeneſſe, in being paſſionate, froward, and boiſterous; Certainly this comes from weaknes of ſpirit, no excellency is required for this, every foole can be thus; but that is excellency, to be able to overcome, to rule ones ſpirit, to have command of ones ſpirit, to ſubdue and bring in order paſſions, and violent ſtirrings of ſpirits; this is precious and honorable in the eyes of *God* and man: this is a well tempered ſpirit

Cap. 10.

spirit indeed, that can be strong, zealous, full of courage, unyeeldable in the cause of God and the Church; but meek, quiet, yeeldable, self-deniable in its own cause: those who usually are the most boisterous, and passionate for themselves, are the poorest spirited men, and the most basely yeelding, when it comes to the cause of God.

2 Shew the excellency of your spirits enabling you to doe that which others cannot do, by loving your enemies, praying for them, doing them all the good you can; this is the speciall thing our Saviour commands to his Disciples in that 5. *Mat.* when he would have them doe more then others doe.

3 Fear the least sin, more then the greatest suffering; Morality raises the spirit highest next to Grace, and yet a meer morall man, accounts it foolishnesse, to be so nice as not to yeeld in little things, for the avoyding of great sufferings; but a gracious spirit thinks the least truth of God worthy to be witnessed

witneſſed to, by the loſſe of his deareſt comforts, and ſuffering the greateſt evills; yea, he accounts ſuffering for ſmall things the moſt honourable ſufferings of all, as teſtifying the greateſt love; as *Davids* Worthies ſhewed their deareſt love to him, in venturing their lives to get him a little water.

4 Prize opportunities of ſervice more then all outward contentments in the world; a gracious heart thinks it honor enough, that God imployes it; he is not only willing to go on in his work, though outward contentments come not in; but increaſe of ſervice for God, he eſteems ſo great a good, as he accounts the want of outward things made up in it; Though I get not ſo much by that I doe as others, yet I bleſſe God, I can goe on in my work as chearfully as others, for contentment is made up to me in this, that God will imploy me in his ſervice more then others.

5 Make conſcience of time; this few

Cap. 10.

It was a brave ſpirit of *Zwinglius* expreſſing it ſelfe thus, in his 3. Epiſt. *Quas non oportet mortes præeligere, quod non ſupplicium potius ſerre, imo in quam profundam inferni abyſſum non intrare, quam contra conſcientiam atteſtari?*

Cap. 10.

few doe; few regard the fillings up of their time, their spirits having no excellency in them, they cannot make use of their time in any worthy imployments for God, to themselves, or others; but a man of an excellent spirit knows how to employ himself in things that are excellent, and therefore prizes the time he hath to work in, and is conscientious in the spending of it.

6 Make conscience of thoughts, and secret workings of heart, of secret sinnes to avoid them, and secret duties to performe them; a man that hath a precious spirit, doth not like to have it runne wast in extravagant thoughts, and affections; the thoughts of his minde are precious, the affections of his heart are precious, as his spirit is precious: Wee let water runne wast, because wee put no price upon it; we think it little worth, and therefore we let it run to no use; but if it were some precious liquor, some precious oyle, compounded of deare ingredients, wee would

would not doe ſo, but would be carefull to ſave every drop; this is a precious ſpirited man indeed, who knowes how to lay out his thoughts, and his affections at the beſt advantage, and will not laviſh them out to no purpoſe. Cap. 10.

7 Make conſcience of the manner of performing holy duties, as well as of the doing of them, and looke after them, what becomes of them when they are done; this is not according to the common ſpirits of the world, who thinke to put off God with flat, poore, and dead ſervices; A gracious ſpirit hath much of the excellency of his ſpirit acting in holy duties, and therefore hee doth much mind them, and lookes much after them; but others have little of their ſpirits acting in them, and therfore they are little regarded, little looked after by them. 7

8 Rejoyce in the good of others, though it eclipſes thy light, though it makes thy parts, thy abilities, thy excellencies dimmer in the eyes of 8

Cap. 10.

others; were it not for the eminency of some above thee, thy parts perhaps would shine bright, and bee of high esteeme; yet to rejoyce in this from the heart, from the soule to blesse God, for his gifts and graces in others, that his Name may be glorified more by others, then I can glorifie it my selfe, to bee able truly to say, Though I can do little, yet blessed be God, there are some who can doe more for God then I, and in this I doe, and will rejoyce; this is indeed to be able to doe much more then others, this shewes a great eminencie of spirit: All the parts, gifts, abilities, that any man in the world hath, where this is not, come farre short of this excellency; to be able to doe this, is more then to bee able to excell others in any excellencie whatsoever, if this be wanting: If God hath given thee this, he hath given thee that which is a thousand times more worth then strong parts, and abilities, in which thou might'st have bene farre more eminent, then thou

thou now art, or then others are. Cap. 10.

9 If thou wilt shew the excellency of this spirit in some choyce thing, then labour to keep the heart low in prosperitie, and an heavenly cheerefulnesse in adversitie; not only contented, but joyfull, in a quiet, sweet, delightfull frame: In the greatest difficulties and straits, when you are put upon hard things, go on in your way with what strength you can, without vexing, distracting thoughts, let your spirits bee stayed on God quietly, & meekly committing your selves and cause to him, as the people of God in the 26. *Esay* 8. They professe their willingnesse in all quietnesse to wait upon God, in the wayes of his judgements, and they give the reason, because *the desire of their soule is to his Name, and to the remembrance of him.* If in the times of our troubles, the desires of our soules were to Gods name, and to the remembrance of him, and not unto our own names, and to the remembrance of our selves, we should not have such

9

Cap. 10. ſinking, diſcouraged, diſquiet, vexing ſpirits as we have. The ſpirits of moſt men, if any difficult thing befall them, they are preſently in a hurry, ſo diſquiet and tumultuous, that all the peace and ſweetneſſe of them is loſt, and they hinder themſelves exceedingly, both in the buſineſſe they are about, adding much to the difficulty of it, and in all other buſineſſes that concerne them. This notes much diſtemper of ſpirit, like diſtempered fleſh of a mans body, if it be but toucht with the finger, or the leaſt aire come to it, it preſently feſters and ranckles.

10 10 Be more carefull to know the fountain from whence all your mercies come, and to have a ſanctified uſe of them when you enjoy them, then to have the poſſeſſion of them, or delight in them: An ordinary ſpirit looks at nothing, but onely to have the thing it deſires, is not ſolicitous about the fountaine from whence they ſpring, nor carefull to attaine any ſanctified end, to which they tend,

tend, looks not at them as from God, neither uſes them for GOD; but where all theſe are, here is the work of a choyce precious ſpirit indeed, the peculiar work of it; this is to doe more then others, and thus Gods ſervants muſt doe, or elſe they can never live convincing lives. While *Pharaoh* and his Magicians ſaw, that *Moſes* did no more then they could doe, they were not convinced; but when *Moſes* did that which they could not doe, then they acknowledged the finger of God: So it is here, while wicked men ſee thoſe that are religious, doe onely ſuch things as they could doe if they would, as going to Sermons, ſpeaking of good things, they are never convinced by them, but when they ſee them do ſome thing, which their conſciences tell them they cannot doe, then they are forced to acknowledge, that there is a reall excellency in godlineſſe which they have not, as Chriſt ſaid once, *If I had not done thoſe things that no man did,* Cap. 10.

Cap. 10.

they had not had ſinne, Ioh. 15.24. It aggravated the ſinne of the Jewes, that they did not beleeve in Chriſt, notwithſtanding he did thoſe works amongſt them that no man ever did. So, if godly men did manifeſt the choyceneſſe of their ſpirits amongſt the men of the world, in doing ſuch as none other can doe, this if it did not convert them, and bring them in love with Gods wayes, it would certainly much aggravate their ſinne, and increaſe their condemnation. It is therfore a moſt ſhamefull thing, that thoſe who make a great ſhew and profeſſion of godlineſſe, ſhould in their lives be no more then equall unto, yea be lower then others, who are meerely Morall; lower then a *Socrates*, then a *Fabritius*, then others of the Heathen. How many civill morall men go beyond them who would be taken for godly? they are more meeke, and patient, more courteous, more faithfull and truſty, more liberall and helpfull, more ingenuous and candid. Many ſervants who

Cap. 10.

who would ſeeme godly, are not ſo obedient, ſo diligent, ſo humble, and ſub miſſive, ſo conſcionable in their worke, as others, whom they judge meerely carnall: So, many wives, not behaving themſelves with that quietneſſe, reſpectiveneſſe, love, and obedience to their husbands, as others, whom they themſelves judge to be onely civill: In like manner, many husbands, and maſters of families, who profeſſe godlineſſe, yet in their houſes are more froward, more dogged, more churliſh, cruell, and bitter to wife and ſervants, then others, whom they eſteeme onely carnall: So, many children more ſtout to their parents, and parents more negligent in the care they ought to have of their children, then others.

What a ſhame is it, ſaies S. *Hierom*, that faith ſhould not be able to doe that, that infidelity hath done? What? not better fruit in the garden, in the vineyard of the Lord, then in the wilderneſſe? What? not better fruite grow upon the tree of life,

Vt non præſt[ent] fides, quod p[raes]titit infidelit[as]

Cap. 11.

life, then upon the roote of nature? Where lies the power of godlineſſe? If it carries not men beyond theſe, what is it to live godly in Chriſt Jeſus? in the vertue, in the power, and life of Chriſt Jeſus, if it doth not enable to go beyond others? There needs no ſuch vertue, power, life of Chriſt Jeſus, to enable one to doe that which others can doe. What? is godlineſſe but a notion, but a conceit, that it will not carry men beyond the light of nature?

Cap. XI.

An Exhortation to labour to get this excellent ſpirit.

IT is an uſe of Exhortation; let us labour to get this other ſpirit; Every one deſires to be eminent, to be above others in eſtate, in eſteeme, in naturall excellencies; if we would faine be eminent, let us labour to be eminent in ſpirituall bleſſings,

Cap. 11.

bleſſings, in getting our ſouls endued with higher ſpirituall excellencies then others have. It is cõmendable to ſtrive to be as eminent here as we can, eſpecially you whom God hath raiſed higher then your brethren in other things; in the Nobility of your births, the eminency of your places, the greatneſſe of your eſtates: Doe you labour to be as high above others in the excellencies of your ſpirits; that as your birth is other, your places other, your eſtate other then cõmon mens, ſo your ſpirits may be other ſpirits? What an excellent thing is it, to have a ſpirit ſutable to ones condition? A great mind becomes a great fortune, ſayes *Seneca*. He means greatneſſe of minde in the exerciſe of vertue, which only gives a true greatneſs to the mind. I know this is a powerfull argument with you, to make grace lovely & deſirable in your eies, to tell you that it will raiſe your ſpirits, that it will put beauty and glory upon them, that it will adde greatneſſe and excellency to

Magnus animus magnam fortunam decet.

Cap. 11.

to them. The world is much for brave and Noble ſpirits; we deſire your ſpirits may be ſo: onely miſtake not the true Nobleneſſe, the true excellency of ſpirit; certainly it is in that which may bring you neareſt to God, the higheſt excellency: You can no way be ſo honourable, as by the raiſing of your ſpirits by grace: Wiſdome with an inheritance is good, wiſdome with birth and eminency of place is a great bleſſing indeed; to be rich in goods, and rich in goodneſſe, is a happy connexion. You would account it a great diſgrace not to have education ſomewhat ſutable to your birth and quality; what can be ſaid more diſhonourable of a man then this, He hath left him indeed a great eſtate, and is of a great houſe, but he hath no breeding? What? is a competent meaſure of knowledge in tongues, and Arts, and other things ſutable to your births and eſtates, accounted a beauty and ornament to them, and is not grace and godlineſſe much more?

Divitiæ non faciunt inſignes, niſi quos poſſunt bonis operibus facere clariores. Lactant. lib. 5. cap. 16.

Doe

Doe theſe adde an excellency to your quality, and put an honour upon your dignities, and will not godlineſſe much more? Shall Sea and Land be travelled over with much hazard, ſoule-hazard, and bodily-hazard, with great expence of eſtate, to get knowledge of faſhions, and a Gentile behaviour, becauſe you thinke they will be Ornaments to your great eſtates you are borne to; and ſhall no labour be undertaken to get godlineſſe, to get your ſpirits raiſed by grace, as an ornament to the greatneſſe of your birth, and eminencie of your eſtate? How is this, to ſleight the very glory of God himſelfe, and to contemn the higheſt dignity men or angels are capable of? Are any places ſo fit for wiſedome, as the high places of the City? *Prov. 9. 1, 3. wiſdome hath builded her houſe, ſhee hath hewen out her ſeven Pillars, ſhe cryeth upon the higheſt places of the city.* How honourable doth godlineſſe make thoſe, whoſe birth, whoſe place is honorable in the eyes of

Cap. 11.

Cap. 11. of God, his Saints, bleſſed Angels, and in the conſciences of all? How well doth grace ſuite with the higheſt dignity, as a bright ſhining Diamond in a golden Ring? As the world is drawn more conſpicuous and full in a large Mappe, then in a ſmall; ſo the beauty and excellency of grace and godlineſſe, appeares more conſpicuous and glorious in great men and honourable, then in thoſe who are of a meaner rank.

1 First, you had need of other ſpirits; more need then others for the improvement of thoſe great mercies that you have above others. As ſome fowle that have great wings, yet can flie but little; ſo many men have great eſtates, but not having ſpirits to improve them, they are of little uſe. Know, that your eſtates are either mercies or miſeries, bleſſings or curſings to you, according as you have hearts to improve them: if they be improved for God, as advantages to honour God by, to doe good withall, they are then great bleſſings indeed:

indeed: and that is as great an argument of the truth of grace, as any, to be as earneſt with God for an heart to improve an eſtate, or a place of dignity for God, as to rejoyce that you have ſuch an eſtate for your ſelves, or that you are in ſuch an eminent place, whereby you may get honour to your ſelves. Where God gives not a more excellent ſpirit then others, as well as an higher condition then others, there an eminent eſtate is made but as fewell for a nouriſher and maintainer of all manner of evill, to affoord opportunities for acting of ſin; and is not this the excellency that many account to be in their eſtates, in that it is higher then others, in that they can have their wils, and ſatisfie their luſts more then others?

Cap. 11.

Diviteſ ſunt non qui divitias habent, ſed qui utuntur illis ad opera juſtitiæ. Lactant. lib. 5. cap. 16.

Secondly, you had need of other ſpirits, for the improving of the large opportunities of ſervice for God and his Church, that you have more then others; theſe are as great bleſſings, as your eſtates, or any dignities you

2

Cap. 11.

you have above others. God betruſts you with much, in giving you ſuch large opportunities of ſervice, for the honour of his great Name. If your birth be high, your eſtates high, and your ſpirits indued with excellency from on high, how fit then are you to be uſed by God in high and honourable ſervices? Hence the converſion of a great man is of exceeding great conſequence; whereupon Saint *Paul* was ſo loath to loſe the Converſion of the Deputy *Sergius Paulus*, who began to liſten to his preaching; of whom we reade *Acts* 13. *verſe* 7. and ſo on: Therefore when *Elymas* withſtood him in this work, ſeeking to turn away the Deputy from the Faith, the ſpirit of S. *Paul* roſe againſt him with much indignation; and being filled with the Holy Ghoſt, he ſet his eyes on him, and ſaid, *O full of all ſubtilty and all miſchiefe, thou childe of the Devill, thou enemy of righteouſneſſe, wilt thou not ceaſe to pervert the right wayes of the Lord? And now behold the hand of the*

Cap. 11.

the Lord is upon thee, and thou shalt bee blind. As if S. *Paul* should have said, What? will you hinder me in such a great work as this, wherein God may have so much honour in the conversion of this Noble-man, this man of publike and eminent place? this indeed is to be full of all mischiefe, to bee an enemie of all righteousnesse. Thus you see how his spirit was stirred when he was put in feare of being hindred in such a notable prize as this: As a man when likely to have a great draught, there comes in one and disturbs him, and is like to hinder him of it. Surely S. *Paul* saw that it was a wonderfull great blessing to the Church, to have great men to be brought in, to the obedience of the faith, and to be added to it.

And further it is observed, that God going along with S. *Paul*, and finishing the work of the conversion of this great man; that upon this Saint *Paul* had his name *Paul* given him, being changed from *Saul*, and called *Paulus*, from that notable worke

Cap. 11. worke of the converſion of this *Paulus Sergius*: As many great Captains amongſt the Heathen were wont to have their names changed upon their ſucceſſe in ſome noble enterprize, and great victories; as *Scipio Africanus*, he was called *Africanus* from his conqueſt of *Africa*.

3 3 You who are in high and eminent dignities, you are the earneſt prayers of Gods ſervants in all places, that God would raiſe you up with truely noble, excellent, and gracious ſpirits, that you may bee inſtruments of his glory: How bleſſed you, if God fulfils the prayers of his ſervants upon you! What great pity is it, that ſuch bleſſed opportunities of ſervice, of honouring God, themſelves, and families, as you have, ſhould be loſt for want of ſpirits? Were it not more honourable to you, and your houſes, to be imployed as publique bleſſings to Church and Common-wealth, to have thouſands of ſoules bleſſe you, and bleſſe God for you, then for you to go finer then others,

Cap. 11.

others, to have your tables better furniſhed then others, to ſport and game more then others, to ſpend more then others?

4 Againe, you had need of other ſpirits, for your example is looked at more then others, either in good or evill; as Chriſt ſaid of himſelfe in another caſe, *If I bee lifted up, I will draw all men after me:* ſo I may ſay, If godlineſſe bee lifted up in the examples of great ones, it will draw all men after it. What ever evill is ſeene in you, is not onely followed by others, but uſed as a plea to maintaine and encourage that which is evill in many others. *Charles* the fifth was wont to ſay, that as the Eclipſe of the Sun is a foretoken of great commotion; ſo the errours and overſights of Great men, bring with them great perturbations to the places where they live.

4 *Tutum eſt peccare au: orib us iſtis.*

5 Their ſin is worſe then others, for it doth more hurt, and therefore their puniſhment will bee greater then others; as their acti-

5

Cap. 11.

ons are exemplary, so will their punishments. Hence that place, *Mich. 6.5. O my people, remember from Shittim unto Gilgal; at Shittim the Lord destroyed the Heads of the people, Num. 25.4.* The destruction of great ones is to be for ever remembred.

6 And yet further, you have need of other spirits, because you have temptations greater and stronger then others; therefore if you have not the more excellent spirits, you are in greater danger then others. The high estate of great outward dignity, is a very dangerous estate, if God gives not an extraordinary spirit. There is a notable Story of *Pius Quintus*, that Pope, who excommunicated Queen *Elizabeth*; my Author of the Story is a Jesuite, *Cornelius à Lapide*; one highly esteemed amongst the Papists, and therefore the truth of it is to be the lesse suspected: the Story is this; He sayes, that this Pope *Pius Quintus* was wont to say of himselfe, that *When I was first in religious Orders* (that is, without any further Eccle-

Eccleſiaſticall dignity) *I had a very good hope of the ſalvation of my ſoule; but being made a Cardinall, I began to be much afraid; but now being Pope, I do even deſpaire.* So, ſayes *Cornelius*, did *Clement* the eight, that followed after him, think of himſelfe. Thus by this example we ſee what a dangerous thing it is, to be raiſed in outward honour, and yet ſtill the ſpirit to continue baſe and vile.

Cap. 11.

Cornelius à Lapide in his Comment upon Numb. 11. verſe 11. *Cum eſſem Religioſus, ſperabam bene de ſalute animæ meæ; Cardinalis factus, extimui; Pontifex creatus, pene deſpero.*

7 Above all, you who are honourable and great in the world, you had need labour to be gracious, becauſe ſin is more unſutable to your condition, then to others. It was the complaint of the Church, *Lam.* 4. 5. that thoſe who were brought up in Scarlet, did embrace the dung: How unſutable was this, to have the higheſt places, and the loweſt ſpirits? *Bernard* writing to a noble Virgin, who was godly, he ſayes, that *others were cloathed with purple and ſilk, but their conſciences were poor and beggerly; they gliſtered with their Iewels, but were baſe in their manners; but you* (ſayes

Cap. 11.

Sedes prima vitæ in a. Bern. *Induuntur purpuræ & Byſſo, et ſubinde conſcientia pannoſa jacet; fulgent monilibus, mor bus ſordent; è contra tu foris pannoſi, intus ſpe ioſa reſplendes divinis aſpectibus, non humanis.* Bern. ep 113. ad Sophiam virginem nobilem. Plutarch.

he) *without, are meanly clad, but within ſhine exceeding beautifull, not to humane, but to Divine eyes.* How unſutable was the one, but how comely and ſutable the other? It is reported of *Scipio Africanus*, that when he took new *Carthage*, he took a young Gentlewoman priſoner who was ſo faire that ſhe raviſhed all mens eyes; this *Scipio* then ſaid, If I were but a common ſouldier, I would enjoy this Damſell, but being Commander of an Army, I will not meddle with her: and ſo preſerving her entire, reſtored her to her friends. Thus hee, though a Heathen, thought wickedneſſe too meane for, and unſutable to Greatneſſe. Sin is uncomely any where, much more uncomely amongſt Great ones; and grace is comely where ever it is, much more to the Great ones of the earth. As *Æneas Sylvius* was wont to ſay concerning learning, I may ſay the ſame concerning godlineſſe; Popular men ſhould eſteeme learning as ſilver, Noble men ſhould account it

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like Gold, and Princes ſhould prize it like Pearles. Thus if godlineſſe be as ſilver to ordinary men, it is to be accounted as gold and pearles to you. The Scripture compares beauty in a woman without wiſdom, to a Pearl in a Swines ſnout, *Pro.* 11.22. as a thing unſutable: Thus are all outward excellencies where there is not grace. Cap. 11.

8 And would it not be a grievous thing to you, to ſee poore, inferiour, meane men and women to bee lifted up to glory, and your ſelves caſt out, an eternall curſe? have not many of them moſt excellent precious ſpirits? doe they not doe God farre more ſervice then you? doe they not bring more honor to his Name, then ever you did? Think then with your ſelves, Why ſhould God put thoſe who are of ſuch choice precious ſpirits, into ſuch a low condition, and raiſe mee to ſuch an high? Is it not becauſe he intends to give me my portion in this life, but reſerves better mercies for them afterwards? It would be very grie-

Cap. 11.

vous indeed if it ſhould prove ſo.

9 The hopes we have of the continuance of our peace in the happy enjoyment of thoſe precious liberties of the Goſpel, that in ſo great mercy have been continued unto us, depends much upon the worke of Gods grace upon your ſouls: If God takes off your ſpirits from common vanities, the pleaſures of the fleſh, from the poore low things of the world, from your owne private ends, and cauſes the feare of his great Name to fall upon them, and raiſeth them to the love of, and delight in the great things of godlineſſe, to bee given up wholly to him, to lift up his great Name; we ſhall then look upon you as the joyfull hopes of our ſouls, that God ſtill doth and will delight in the bleſſing, peace, and proſperity of his people: But if we ſee darkneſſe upon your ſpirits, then a diſmall night of darkneſſe is upon us. As when we ſee it waxe dark in the valleys, we ſay, it is towards night; if it begins to be dark upon the hills, it is

Cap. 11.

is nigh night; but if it be dark in the Skie, it is night indeed: So where wee ſee the works of darkneſſe amongſt the people, it is a ſigne that a night is comming; but where we ſee them in thoſe of a higher rank, in the Gentry, it makes us fear that the night is nearer; but if in the Nobility, and the great men, then it is a diſmal night indeed.

Wherefore be you exhorted in the Name of the Lord, to labour much that you may have more gracious and holy ſpirits then others, together with your dignities, whereby you are lifted up above others. We envy not your honours, we deſire that they may be raiſed higher by grace. Grace may well ſtand with the enjoyment of all your dignities, yea, grace is the only thing that bleſſeth them, and advanceth them.

And you whoſe ſpirits God hath raiſed above others, in the excellencies of your parts, and many excellent endowments of learning you have, who are men of larger under-

Cap. 11.

ſtandings, of higher apprehenſions then others, and can look upon ordinary men as low and meane in reſpect of the difference between your parts and theirs: Doe you labour yet to raiſe your ſpirits higher by grace and godlineſſe, that as you differ from them in naturall excellencies, ſo you may differ from them much more in ſpirituall and divine? How eminent would you bee in grace, if thoſe parts and abilities of learning you have, were ſanctified for God? What bleſſed inſtruments might you be of glory to God, of comfort and encouragement to his people? but otherwiſe your parts and gifts are poiſoned; a ſinfull wicked heart will poiſon all. It may be ſaid of many, as it was of Pope *Eugenius* the ſecond, he was a man of great learning, and great Eloquence, with a mixture of great hypocriſie: If it may bee thus ſaid of any, He is a man indeed of excellent parts, very learned, of ſtrong abilities, but he hath a corrupt ſpirit; he is a man of a corrupt minde;

Cap. 11.

minde; ſurely theſe parts are all poiſoned; no marvell then, though ſuch men ſwel ſo much by reaſon of them. Parts unſanctified doe exceedingly enlarge mens ſpirits, to be ſo much the more capable of ſpirituall wickedneſſe, more then others of meaner and lower parts can bee; your parts will aggravate all your ſins, and increaſe your damnation: It is a lamentable thing that ſuch excellent parts and abilities as many have, which might be of ſo great uſe, for God and his Church, yet that they ſhould vaniſh into froth.

It was the great complaint of one *Robertus Gallus*, a famous man, an oppoſer of the corruptions of thoſe times in which he lived, which was in the 13. Century: Hee compared the Schoole-Doctors to one having bread and good wine hanging on both his ſides; yet notwithſtanding, he was gnawing hungerly on a flint-ſtone. Thus they, leaving the wholeſome food in the Scriptures, buſied themſelves with ſubtile queſtions, wherein

Cap. 11. wherein there was no edification, or comfort to the ſoule; thus their excellent parts did all vaniſh into nothing. Now if it be ſo grievous a thing, for parts and learning to bee imployed about meane and unworthy things, how much more grievous is it, when they are imployed againſt God? Oh, what great cauſe have we then to pray for theſe men, whoſe ſpirits are raiſed by naturall parts? and how great cauſe have they themſelves to ſeek God, and to uſe all meanes, that their ſpirits might be likewiſe raiſed by grace, that that great bleſſing of parts, and learning might be bleſſed to them, by Gods beſtowing upon them this other ſpirit? Oh conſider, what an opprobrious thing it is to you, that God ſhould have more feare, honour, ſervice, from mèn of lower, farre meaner, weaker abilities; That their hearts ſhould cloſe more with the wayes of godlineſſe; That their hearts ſhould bee more enlarged towards God then yours; That they ſhould

ſhould enjoy more heavenly, ſpirituall communion with God then you, yea, ſuch communion with God, as you are altogether unacquainted withall; And that at length their ſoules ſhould be ſaved, and for ever bleſſed, when yours ſhall be caſt out as filth, and an everlaſting abhorring from the preſence of the Lord. What a grievous thing will it be to you, when it ſhall appeare, that your parts ſhall ſerve for no other end then to enlarge your ſouls to be more capable of the wrath of God, then other men? for be you aſſured, that none are ſo filled with Gods wrath as knowing men.

It was the grievous complaint of S. *Auſtine* in his time; *The unlearned*, ſayes he, *riſe up, and take heaven by force, and we with all our learning, are thruſt downe into hell.* It is a ſpeech well knowne to Scholars; of how great uſe might it be, if God did ſettle it upon their hearts? And S. *Bernard* hath a ſpeech ſomewhat to the like purpoſe; *Let the wiſe of the world,*

Cap. 11.

Quam innumerabiles exiſtant & ſemper extiterint, qui ſint aut fuerint ſine ulla doctrina boni, ex Philoſophis autem perraro fuerit qui aliquid in vitâ laude dignum fecerit. Lact. l. 3. ca. 15. Et lib 5. cap. 1. *Nutant plurimi, & maximè qui literarum aliquid attigerint.*

Surgunt indocti, et rapiunt cœlum, et nos cum doctrinis noſtris detrudimur in gehennam.

Cap. 11.

Simile ſapientes huius ſæculi alta ſapientes et terrena lingentes, ſapienter deſcendere in infernum. Bern. de vita ſolitaria ad fratres de Monte Dei.

world, ſayes he, *who minde high things, and yet feeding upon the earth, let them with their wiſdome goe downe into hell.* And *Luther* hath a notable ſtory, which may be very uſefull for this purpoſe. It is in his writings upon the fourth Commandement, which he makes the third; It is to ſhew, how the holineſſe of the ſpirits of meane and unlearned men, ſhall confound great underſtanding learned men, where there is not the like godlineſſe.

In the time of the Councel of *Conſtance*, he tells us, There were two Cardinalls riding to the Councell, and in their journey they ſaw a ſhepheard in the field weeping; one of them pitying him, ſayes, that he could not paſſe by, but he muſt needs go to yonder man and comfort him; and comming neare to him, he aſked him why he wept: he was loath to tell him at firſt; but being urged, he told him, ſaying; I looking upon this Toad, conſidered that I had never praiſed God as I ought, for making

Cap. 11.

making me ſuch an excellent creature as a man, comely and reaſonable; I have not bleſſed him, that he made not me ſuch a deformed Toad as this. When the Cardinall heard this, he was ſtruck with it, conſidering that he had received greater mercies then this poore man; and he was ſo ſtruck, as he fell downe preſently dead from his Mule; his ſervants lifting him up, and bringing him to the City, he came to life again, and then cried out; Oh Saint *Auſtine*, how truly didſt thou ſay; *The unlearned riſe, and they take heaven, and wee with all our learning, wallow in fleſh and bloud!*

You therefore whom God hath honoured with excellent parts, that you may not be thus confounded another day, before the Lord and his bleſſed Angels, and Saints, be you reſtleſſe in your ſpirits, till you finde God hath added a further beauty to them, even the beauty of holineſſe, the ſanctifying graces of his Holy Spirit, that may make you lovely in his

Cap.11. his eyes, truly honorable before him, and for ever bleſſed of him. Take heed you reſt not either in gifts of learning, or in gifts of morality; the gifts of morality are yet a further ornament to mens ſpirits, but yet they come ſhort of thoſe divine excellencies of ſpirit, that will make it bleſſed for ever.

We reade of many, who were very eminent in morall excellencies, and yet altogether ſtrangers from the life of grace. As for example, *Ioſephus lib.*15.*c.*8. reports of *Herod* the King, that which would make one thinke, he was raiſed to very high morall excellencies: once making a ſpeech to his Army, amongſt other paſſages he hath this; *Perhaps ſome men will ſay, that right and equity is on our ſide, but that the greater number of men and meanes are with the other; but this their ſpeech is unworthy of my followers: for with thoſe with whom juſtice is, with thoſe alſo God is, and where God is, there neither wants multitude, nor fortitude.* And

Cap.11.

*Cap.*12. he reports of him, that in the time of a famine, he cauſed all his veſſels of gold and ſilver to bee melted, to buy corne withall for the reliefe of the poore. That *Herod* likewiſe which S. *Luke* ſpeaks of in the 12. *Acts*, 23. who was ſmote by the Angel, and eaten of wormes, yet even this man had many excellent morall gifts: *Ioſephus* reports of him, That he was a man of a moſt milde diſpoſition, ready to helpe thoſe which were in adverſity, free from outward groſſe defilements, and that there was no day paſt him, in which he did not offer Sacrifice; and for a teſtimony of his mild and gentle temper, he tells a notable ſtory of him, that when one *Simon* a Lawyer, in his abſence, had ſcandalized him with many grievous accuſations before the people; As that he was a profane man, and that upon juſt cauſe he was forbidden to enter the Temple: when *Herod* was certified of theſe things, and came to the Theatre, he commanded that this *Simon* ſhould

Joſeph. lib. 19. cap. 7.

Cap. 11.

ſhould be brought to him, and would have him ſit downe next to him, and in peaceable and kinde manner hee ſpake thus to him, *Tell me, I prethee, what thing thou ſeeſt fault-worthy, or contrary to the Law in me?* This *Simon* not having any thing to anſwer, beſought him to pardon him; the King grew friends with him, and diſmiſſed him, beſtowing gifts on him. What a ſhame is this example to many Chriſtians? and yet we would all be loath to bee in this mans condition. It is reported likewiſe of *Titus*, whom God made a grievous ſcourge to the Jews, yet he was ſo meek, ſo liberall, ſo mercifull, of ſo milde and ſweet a nature, that he was uſually called, The love and delights of mankinde: If he had done no good in any day, he would uſe to ſay, *I have loſt this day.* *Suetonius* tells of him, that hee was wont to uſe this ſpeech, That *none ſhould goe away ſad from ſpeaking with a Prince.* Excellent things are likewiſe reported of *Trajan*, he was accounted a patterne of

Amor & delitiæ humani generis.

Cap. 11.

of upright dealing, in as much as when a new Emperour was afterwards elected, the people were wont to wiſh him, The good ſucceſſe of *Auguſtus*, and the uprightneſſe of *Trajanus*: and yet the perſecution of Chriſtians under him was very grievous. It is likewiſe ſaid of *Antoninus Philoſophus*, that he was of ſuch a ſweet temper, that he was never much puft up in proſperity, nor caſt downe in adverſity.

Thus we ſee, men may have excellent gifts of morality, and yet all theſe but as the flowers that grow on brambles, far different from thoſe graces of this other ſpirit that we ſpeak of, which onely growes upon the tree of life: As many a faire flower may grow out of a ſtinking root, ſo many ſweet diſpoſitions, and faire actions may be, where there is onely the corrupt root of nature. It is true, learning and morality are lovely, they are pearles highly to be eſteemed, they are great bleſſings of God; but there is a pearle of

Cap. 11. price that is beyond them all, which the true wise Merchant will labour to get, and will be content to sell all to obtaine, as *Matthew* 13. 45, 46. And this pearle of price is that, by which this other spirit comes to be so excellent above all that learning and morality, or any common gifts can make it. It is said in that place of S. *Matthew*, That the wise Merchant sought other goodly pearles: common gifts are to be sought after, as things that have much excellency in their kinde; but it was that one pearle of great price that he sold all for: It is that grace of God in Christ, that raises the spirit above all other excellencies, and is to be prized and sought after above all things whatsoever. And that you may know, that there is a great deale of difference betweene naturall endowments, morall vertues, and true spirituall excellencies; that this other spirit is farre beyond the excellencies of these, take these notes of difference.

1 This

Cap. 11. 1

1 This other spirit is a renewed spirit; *A new spirit will I give you*, saith the Lord, in *Ezek.* 11. 19. It doth not arise out of principles bred up with us; the Lord makes the spirit sensible of its naturall corruption, and weakness, and of the Almighty worke of his grace upon it. It is made another spirit, by a high and supernaturall worke of God upon the soule, working a mighty change in it, creating new principles, new habits. Examine what change have you found in your spirits; if they be no other then ever have been, yea, if the change be onely graduall, not essentiall, if it be onely the raising of some naturall principles, so as to enable you to live in somewhat a fairer way then you did; if it be not the work of God breaking your spirits in pieces, and making of them anew, if it be not a new creation in you; surely then, yet, your spirits are void of that true blessed excellency, that this other spirit hath.

2

2 This other spirit works from

Cap. 11.

God, and for God; it is sensible of the need it hath of continuall influence from heaven, and it draws vertue and efficacy from God, conveying his grace to the soul, through that blessed covenant that he hath made with the children of men in Jesus Christ; and receiving thus grace from on high, it is acted up to God himselfe, it looks at God in what it doth, it is carried out of love to him, with unfained desires to lift up his great Name. Morall vertues are wrought by that reasonablenesse the soule sees in such vertuous actions, and the highest pitch they reach to, is the love to that equity which appeares in them to a mans reason; and therefore the spirit of a man, that is raised no higher then these, blesseth it self rather then God in the exercise of them; it is farre from drawing any vertue from God, in a way of covenant of grace, or from denying it selfe, and returning all the praise, and honour to God.

Seneca was a man of as brave a spi-

rit

rit of Morality, almost as ever lived, and yet see how farre hee was from working from God, and for God; observe a strange expression of his in one of his Epistles: *The cause and foundation of a blessed life, is to trust ones selfe, to bee confident in ones selfe; it is a shamefull thing to weary God*, saith hee, *in prayer for it. What needs prayer? Make thy selfe happy. Its a foolish thing to desire a good mind, when thou mayest have it from thy selfe: right reason is enough to fill up the happinesse of a man.*

Cap. 11.

Beatæ vitæ causa et firmamentum est sibi fidere; turpe est Deos fatigare. Quid votis opus est? fac te fœlicem: bonam mentem stultum est optare, cum possis à te impetrare: ratio recta et consummata fœlicitatem hominis implevit.

3 Where true spirituall excellency is, there is a connexion of all spirituall excellencies; of all graces, *Ephes.* 5. 9. *The fruit of the spirit is in all goodnesse, and righteousnesse, and truth*; and the reason is, because all are united in one root, namely in love to God, and holinesse: The beauty and comelinesse, that God puts upon the spirit in the worke of grace, is a perfect beauty and comelinesse, *Ezech.* 16. 14. There is no grace wanting, there is all true spiri-

3

Cap. 11.

tuall blessings, *Ephes.* 1. 3. *Blessed be God, who hath blessed us with all spirituall blessings*; so the words are in your bookes, but in the Originall, *blessings* is in the singular number, *with all spirituall blessing*; there is all, and yet but one blessing; to note, that spirituall blessings are so knit together, that they all make up but one blessing: and therefore where there is one truly, there none can be wanting; there is such grace as in the growth of it, it springs up to eternall life: there is such a perfection as wants onely the ripening, and it would be the same with the life in heaven; but where there wants any essentiall part, though it be ripened never so much, let it grow up never so fast, it will never come to be perfect. Thus if there be any work of grace wanting, if there be any defect in the principle, though that, that be there, grow up never so fast, yet it would never attain unto eternall life; Therefore in the work of sanctification, where it is true, though it be never

never ſo weak, yet there is this perfe-
ction, that there are all graces in it; but
where there is onely a ſweet nature,
where there is onely ſome morall
work upon the ſpirit, there are onely
ſome particular excellencies; The
moſt Morall man that ever lived, hath
had ſome way of evill, that his ſpirit
hath run out unto. Cap. 11.

4 Where there are true ſpirituall
excellencies, there is an impulſe of
heart, a ſtrong bent of ſpirit, in fol-
lowing after the Lord; there is ſuch
a powerfull impreſſion of divine
truths upon the ſoule, as preſſes it on
with ſtrength in Gods wayes, ſo that
it cannot eaſily be hindered, as the
Prophet ſaith, *Eſay* 8. 11. That the
Lord ſpake to him with a ſtrong
hand, that he ſhould not walk in the
way of the people; ſuch a ſpirit
hath not onely ſome deſires, and
ſome wiſhes, to that which is good;
but goes on bound in the ſpirit, as
S. *Paul* ſayes of himſelfe; *The love
of Chriſt conſtraines him*; there is a
power of godlineſſe where it is true. 4

Cap. 11.

When *Eliah* had cast his Mantle upon *Elisha*, the spirit of *Elisha* was prest to follow him, 1 *King.* 19. 19, 20. so that when *Elisha* desired leave of him to goe to his father and mother to take his leave of them, and said, that then he would follow him, *Eliah* answers him, What have I done to thee? *Eliah* indeed did nothing in outward appearnce, to draw him after him; for what was the casting of his Mantle upon him, to worke such an effect in him? but together with the casting of his Mantle, there went a spirit into *Elisha*, that hee could not but follow him: Such a powerfull worke is there in the sanctifying graces of Gods Spirit, as with strength to cause the soule to follow him; there is a law of the minde that hath power and command in it, as before there was a law of sinne.

But where there are onely sweet natures, there men are easily drawne one way, and as easily drawn the other way; they joyne with those

thoſe that are good in good actions, but their hearts are not ſo ſet on that they doe, but that they may bee eaſily taken off, and carried another way. Cap. 11.

Fifthly, where there are onely morall principles, there the ſoule ſees not into, is not ſenſible of, turnes not from the evill of ſinne, as the greateſt evill; it ſees not ſuch evill in it, as to make it ſubſcribe to the righteouſneſſe of God in all thoſe dreadfull things that are threatned againſt it, but thinkes they are too hard; Surely, God is not ſo ſevere a God; God forbid things ſhould bee ſo as thoſe wee read of in the Goſpell. When Chriſt ſpake that Parable concerning thoſe who ſmote the ſervants of the Lord of the Vineyard, *Luke* 20. 16. and told them, that the Lord ſhould come and deſtroy thoſe Husbandmen, and give his Vineyard to others: it is ſaid, When they heard that, they ſaid, God forbid: So many when they heare the dreadfull wrath of God denounced againſt ſinne, they 5

Cap. 11. they ſay, God forbid; they think indeed, that ſin ought not to bee committed; but they doe not think it ſo great an evill, as to procure ſo great miſeries; but if their ſpirits were right, they would apprehend ſin, as oppoſite to an infinite good, and ſo having a kinde of infiniteneſſe of evill in it; they would not onely yeeld to the Juſtice of God revealed, but acknowledge, that there are greater and more fearfull miſeries due to it then can be conceived: yea, they would ſee cauſe, that if God ſhould bring thoſe evils upon them for their ſin, that there is infinite equity that they ſhould lay their hands upon their mouthes, and take ſhame to themſelves, and acknowledge the Lord to be righteous for ever.

6 Sixthly, where there are onely naturall and morall excellencies, they do not raiſe the ſoule to a love of the ſtricteſt wayes of God; they think of accurateneſſe and exactneſſe in Gods wayes to be but niceneſſe and too

Cap. 11.

too much preciſeneſſe; luke-warmeneſſe is the onely temper ſutable to them; they think wiſdome conſiſts in the remiſſion of godlineſſe, not in the improvement of it; and what is beyond their temper, they judge as weakneſſe and folly; and it muſt needs be that morall men muſt have ſuch thoughts of the ſtrictneſſe of the wayes of God, becauſe that good they have is ſuch as ariſes from the principles of naturall reaſon, and makes a naturall good its end; and therefore all their vertue and goodneſſe muſt be ſuch as muſt not ſtretch nature, but muſt be ſubſervient to that naturall good they frame to themſelves. Now the obſerving of ſome Rules and Duties of Religion, will ſute well with this, and ſo farre they approve and like well of Religion: and here they ſtick, and think any thing that is further then this, is folly, and more then needs. The work of godlineſſe, in the power of it, muſt needs be diſtaſtefull to them, becauſe it ſeeks to empty a man of himſelfe, to

Cap. 11.

to cause him to deny himselfe; to fetch all from principles beyond himselfe, and to be for a higher good then himselfe is, which is an infinite good: and therefore, if it were possible, it would worke infinitly towards it, but howsoever, it will set no limits to it selfe.

7 Seventhly, where there is onely nature or morality, there is no sense of the breathings of Gods Spirit in his Ordinances; the Ordinances are dead and flat things to them: a meere morall man can like well enough of presenting himselfe in the Ordinances, but he feeles no vertue in them, no impression that they worke upon him, that abides on his spirit after the Ordinances are done; he knowes not what it is to enjoy God in them, he knowes not what it is to stirre up himselfe to take hold on God in the exercise of them; those excellencies that hee hath, are not drawne out, maintained or increased by spirituall objects and duties: but it is otherwise where true spiritual excellencies are;

are; such a one goes to Ordinances and holy duties with expectation to meet with the Lord there: Hee can discerne and feele the gracious presence of the Lord; he findes the Spirit of the Lord breathing graciously upon his spirit, and refreshing his soule with much quickening, and life, and sweetnesse; hee finds his spirit drawne out by them, his heart much inlarged, his graces much increased in the use of them; or if at some times he wants this, then hee is sensible of the want of it, of that difference that now hee feeles betweene that which sometimes hee hath had, and that which now hee wants; but the other is sensible of no such want, all times are alike with him. Cap. 11.

Thus you see how you may examine your spirits, whether the excellencies of them be naturall, whether they be onely morall, or truely spirituall. By these Notes you may see, that to be true of your selves, that our Saviour said to his Disciples in another case; *You know not of what spirit*

Cap. 11.

ſpirit you are. Though God hath given you many excellent bleſſings, beautified your ſpirits with many excellent endowments, which are in themſelves lovely and deſirable; yet he hath not raiſed your ſpirits to that true ſpirituall excellency that he uſeth to raiſe the ſpirits of his people unto, even in this world. There are yet other higher excellencies to be attained to, to be ſought after, without which all the other you have will vaniſh, and never bring up your ſouls to the enjoyment of God as yours in Chriſt.

Queſt. But what ſhould be done that we may get another ſpirit?

Anſw. 1 Work what you can upon your hearts what ever truth may further convince you, of the difference of ſpirits; that you may be throughly convinced, that there is indeed a vaſt eſſentiall difference, and that you may ſee into the evill of your ſpirits, and be ſenſible of the want of this true ſpirituall excellency, and lie downe before God dejected, and humbled

humbled in the ſight thereof. Cap. 11.

Secondly, be much in the company of the godly. When *Saul* was among the Prophets, the Spirit of God came upon him, and he began to Propheſie too. *Elijah* told *Eliſha*, that if he were with him when he was taken up, then he ſhould have his ſpirit come upon him; wherefore *Eliſha* kept cloſe to him, and would by no meanes leave his company. By being much in the company of the godly, you will come to ſee ſome beames of the excellency of their ſpirits ſhine out to you, whereby you will ſee that your ſpirits are not like theirs; that they are in a happier condition then you; that they are men in a nearer reference to God then you; you will ſoone diſcerne, that ſurely the world is miſtaken in theſe men. 2

Thirdly, frequent the Ordinances of God, where the Spirit uſes to breathe; ſet your ſoules before the worke of Gods Spirit: The Spirit breathes where it liſteth, therefore it muſt be attended upon in thoſe 3

wayes

Cap. 11.

spirit you are. Though God hath given you many excellent blessings, beautified your spirits with many excellent endowments, which are in themselves lovely and desirable; yet he hath not raised your spirits to that true spirituall excellency that he useth to raise the spirits of his people unto, even in this world. There are yet other higher excellencies to be attained to, to be sought after, without which all the other you have will vanish, and never bring up your souls to the enjoyment of God as yours in Christ.

Quest. But what should be done that we may get another spirit?

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Cap. 11.

wayes which it ſelf chuſeth. Though your ſpirits be never ſo dead, and polluted, who knowes but that at length in the attending upon God in his way, the Spirit of God may breath upon you, may breath in you the breath of life; it hath breath'd upon as dead, polluted ſpirits as yours, and it hath cleanſed them, ſanctified them, it hath filled them full of ſpirituall and glorious excellencies.

4 Fourthly, nouriſh and make good uſe of thoſe common workes of Gods Spirit you have already; they have much excellency in them; & if they be not reſted in, but improved, they may be very ſerviceable for the worke of Gods grace; but as Chriſt ſayes of the riches of the world, If you bee not faithfull in them, who will truſt you with the true riches; ſo if you be not carefull to make uſe of the common works of Gods Spirit, how can it be expected that the Lord ſhould bleſſe you with further mercy this way? Bee ſure you doe not wilfully go againſt the rules of right reaſon

reaſon you are convinced of; do not darken that light of reaſon that *God* hath ſet up in you; do not extinguiſh thoſe ſparkes in naturall conſcience that God hath kindled there; do not dead thoſe principles you have received in your education; uſe that ſtrength of reaſon, reſolution, and naturall conſcience you have, to keepe in your ſpirits, that they be not let out to feed upon ſinfull delightes. With what face can you complaine of weakneſſe, and yet feed your diſtempers? There is little hope of ſuch as have extinguiſhed the light of their common principles, which once they had in an eminent manner; their light of reaſon once was at leaſt as a faire Candle-light, but now it is like the ſnuffe in a ſocket, almoſt drowned & quenched with their filthy luſts. How juſt with God were it, that theſe men ſhould be left to die and periſh for ever in their filth? Cap. 11.

Fifthly, ſeek earneſtly from God to renew, to ſanctifie your ſpirits; it is he that is the Father of ſpirits, and 5.

Cap. 11. the spirit of man is under no other power, but the power of God himselfe; and he hath the command of all, and with him there is abundance of spirit, and hee is willing, yea, hee hath promised to give his Spirit to them that aske it, *Luke* 11.13.

Quest. But you will say, how can I pray without the Spirit?

Answ. I answer, put thy selfe upon prayer, and who knowes but assistance and blessing may come? present thy selfe before the Lord, tell him what thou apprehendest of the vilenesse, of the filthinesse of thy spirit; what convictions thou hast of the necessitie of the renewing of it, of the excellency thou seest in the spirits of his servants; tell him of those desires thou hast to be blessed with such a spirit: O Lord, thou hast given me many bodily blessings, great blessings of my estate more then others, many excellent gifts; but Lord, there are other mercies my soule wants; O that thou wouldest give me another spirit! As this *Caleb*, *Iosua* 15. 19.

gave

gave his daughter *Achſah* a bleſſing, namely, the *upper ſprings*, and the *nether ſprings*; ſo doe thou ſeeke of God, that as he hath given thee the bleſſing of the nether ſprings, ſo he may give thee the bleſſing of the upper; namely, that he may bleſſe thy ſoule with true ſpirituall bleſſings. Cap. 11.

Sixtly, be ſure thou lookeſt up to God in Chriſt, to ſeek this mercy in him; look on him as anoynted by the Father with the fulneſſe of the Spirit; look to him in whom all the fulneſſe of the God-head dwels bodily, that out of this fulneſſe, ſpirituall bleſſings may be conveyed to thee; for otherwiſe whatſoever thou ſeekeſt for of God, and not in this way, thou ſeekeſt but in a naturall way. 6

Seventhly, be carefull to obſerve the beginnings of thoſe ſpeciall ſtirrings of Gods Spirit in thee, thoſe gales that ſometimes thou mayeſt feele, and then put on what poſſibly thou canſt; then follow the work of Gods grace, make much of ſuch be- 7

Cap. 11.

ginnings, give up thy selfe to the power of them; turne the motions of Gods Spirit into purposes, and those purposes into endeavours, and those endeavours into performances, and seeke that those performances may be established. Wee doe not know what we lose, when at any time we lose the stirrings of Gods Spirit in our hearts. Who knowes but that thy eternall estate may depend upon those sparkes that hee is now kindling in thee? It is a great wickednesse to stifle the child in the wombe, when it is new conceived; and is it not a great wickednesse to stifle those blessed motions that are conceived by the worke of the Holy Ghost? And for a conclusion of this point, let thy spirit be for ever restlesse untill thou feelest God graciously comming in unto thee; let no mercie satisfie thee, till God gives thee soule-mercies, and blesses thee with his choice spirituall blessings, such as are peculiar to those who are good in his eyes.

A GRACIOUS SPIRIT FOLLOWS GOD FULLY.

The second Part.

Numb. 14.24.

——*And hath followed me fully, him will I bring into the land, wherein he went; and his seed shall possesse it.*

CAP. I.

What it is for a man to follow God fully.

THe second Doctrine followes, which is this; It is the high praise of servants that they follow God fully: This is their commendation, that they have *Doct. 2.*

Cap. 11.

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Cap. 1.

their hearts come fully off in the wayes of obedience, to fulfill the good will of the Lord; this is that perfect heart which God ſo often calls for in Scripture, and for which ſo many of Gods ſervants are commended in the Word; as, *Gen.* 17.1. *Walke before me*, ſaith God to *Abraham*, *and be thou perfect*. *Deut.* 18.13. *Thou ſhalt be perfect with the Lord thy God*. This *Noah* is commended for, *Gen.* 6.9. He was a juſt man, and perfect in his generations: ſo *Iob. Chap.* 1.1. He was perfect and upright. The want of this was the ſtaine and blot upon *Solomon*, 1 *King.* 11.6. the Text there ſayes, he went not fully after the Lord, as did *David* his father: This likewiſe was the ſtaine of the Church of *Sardis*, *Revel.* 3.2. *I have not found thy wayes perfect*; the words are, *I have not found thy wayes filled up*; thou haſt not filled up thy courſe in following me; ſomthing indeed thou haſt done, but thou haſt not followed me fully: To have a heart ful of goodneſſe, as S. *Paul* teſtifies of the *Ro-*

τὰ ἔργα πε-πληρωμένα.

manes.

manes, Chap. 15. Verſ. 14. and to have a life full of good workes, as, Acts 9. 33. is witneſſed of Tabitha. This is the excellencie of a godly man, this is the true declaration of the excellencie of that ſpirit, wherein this glory doth conſiſt. Cap. 1.

In this Argument we ſhall firſt ſhew, what it is to follow God fully, or what the frame of the ſpirit is in the following of the Lord fully. 1

Secondly, wherein the true excellencie of this lies. 2

Thirdly, apply it.

For the firſt, take this Caution premiſed; When we ſpeak of a fulneſſe in following the Lord, wee doe not mean a legall fulneſſe, ſuch a fulneſſe wherein there is no want or imperfection: not to ſinne, is here onely our law, in heaven it ſhall be our reward. But there is a true following of the Lord fully, that is even in this life to be attained unto, an Evangelicall fulneſſe, and that is the fulneſſe that we are to ſpeake of. The Goſpell requires perfection as well as the Law, 3

Cap. 1.

though in a different manner: and this is,

Firſt, a fulneſſe of all graces; though not the degree of all graces, yet the truth of every grace: There is no grace wanting, where this Evangelicall fulneſſe is.

Secondly, there is no want, no not of any degree, wherein the ſoule reſts; there is ſuch a perfection as the ſoule takes no liberty to it ſelfe to faile in any thing.

Thirdly, there are ſincere aimes, as in the ſight of God, to attain to the higheſt perfection, the full meaſure of holineſſe; and,

Fourthly, there is that uprightneſſe of the ſoule, as it doth not onely deſire and endeavour to attaine, but doth indeed attaine to the truth of that I ſhall deliver.

1 Firſt, the heart is fully ſet and reſolved for God: there is fulneſſe of reſolution; ſo the Septuagint tranſlates that place in *Ioſhuah* 15. *verſ.* 8. where *Caleb* ſpeakes of his following of God fully; they turne it thus, I decreed,

creed, I determined to follow him: The heart is fully taken off from ſhiftings, from hankerings after other things, from the engagements that before it had; from diſputings, reaſonings for the wayes of the fleſh: it doth not hang betweene two, as unſetled, irreſolved, wavering; but is truly and fully taken off, and the reſolutions are fully ſet upon, and for the wayes of God. Many have ſome cõvictions, ſome ſtirrings, ſome makings towards the wayes of God, ſome approbation of them; thinking with themſelves, it were well, if wee could doe thus: Surely, they are the beſt men who can doe thus; but ſtill ſome ingagement holds them faſt; they have thoughts flitting up and downe; they would and they would not; they could like well, were it not for this thing and that thing; this inconvenience and the other trouble would follow; and ſo they delay and put off, and think, it may be they may hereafter doe better; their good deſires and inclinations they hope, may ſerve

Cap. 1. προσέλευσις.

Cap. 1.

serve turne for the present. And thus they stand baffling with God and their owne soules: they are, as *Seneca* speakes of some, alwayes about to live: But this soule who fully followes God, is fully broken off from former wayes; the thoughts of it are come to a determinate issue; it is resolved against them whatsoever becomes of it; resolved to listen no more after the reasonings of flesh and blood, as S. *Paul* sayes of himselfe, *Gal.* 1. 15, 16. that after it pleased God to call him by his grace, and to reveale his Son in him, immediately he conferred not with flesh and blood. Many are a great while before they be thus fully taken off; they are as *Agrippa*, *Acts* 26. 28. almost perswaded to become Christians; the truths of God doe move them, but not throughly perswade them; they strive with them, but doe not throughly vanquish them. The Spirit of God leaves some in the very birth, that there is never strength to bring forth; but it is a most blessed thing.

Semper victuri.

They doe *suadere*, but not *persuadere*.

Cap. 1.

thing, when the heart comes off kindly and fully; now it is not so ready to raise objections against the wayes of God, nor to hearken to objections raised by others, as it was before. When the fire is fully kindled, there is little smoke, at the first the smoke rises thicke, that we can see no fire: The reason of so many arguings, and objections of the flesh, is because the heart is not fully taken off. *Tertullian* hath a notable expression to this purpose: ***How wise an Arguer***, sayes he, ***doth the pride of man seeme to it selfe, when it is afraid to lose some of worldly joyes!*** It is the engagement of mans heart to his lust, that makes him thinke there is any strength in those objections and reasonings, that he hath in his heart against Gods wayes; when the heart is taken off, they vanish of themselues.

Quàm sapiens Argumentatrix sibi videtur arrogantia humana, præsertim cum aliquid de gaudiis seculi metuit amittere! Tertul. de spectac. cap.

2 There is a fulnesse of all the faculties of the soule working after God; full apprehensions, full affections; the soule is filled with the will of

2

Cap. 1.

of God, as *Col.* 4. 12. *That yee may stand perfect, and full in all the will of God*, as the sailes filled with the winde; *My soule and all that is within me praise the Lord*, saith *David*. As it is in giving men full possession of a house; they give up the keyes of every roome; so here the soule gives up every faculty to God; the whole soule opens it selfe, to receive the Lord and his truth. There is a loving the Lord with all the mind, with all the heart, and with all the soule; there is a spirituall life, quickning every faculty; there is a sanctification throughout every faculty, though no faculty be throughly sanctified.

3 The soule followes God fully, in regard of the true indeavours of it, to put forth what strength it hath in following the Lord; all the faculties worke, and it is not satisfied, that they should worke remissely, but it would have them worke fervently, and powerfully, as *David*, *Psal.* 63. 8. *My soule followes hard after thee*: there is a panting of the heart, a gasping

ping of the ſpirit after the Lord; *As the Hart panteth after the water brooks, ſo panteth my ſoule after thee O God,* ſaith *David, Pſ.* 52. 1. *My heart breaketh for the longing it hath unto thy judgements, Pſal.* 119. 20. The ſpirit boils in fervor while it is ſerving the Lord, *Rom.* 12. 11. *Fervent in ſpirit, ſerving the Lord. Eſay* 26. 9. *With my ſoule,* ſaith the Prophet, *I have deſired thee, and with my ſpirit within me will I ſeek thee.* This ſoule doth not only love God, with all the mind, and with all the heart, but with all the ſtrength too; there is no ſtrength reſerved for any thing elſe but the Lord. Cap. 1.

4 The ſoule that fully followes the Lord, followes him without delay, in the uſe of all meanes, and in all the wayes of his Commandements; the delaying and putting off, is an argument of remiſſeneſſe. *Davids* ſoule followed hard after the Lord, as you heard before in the 63. *Pſalme:* and this made him ſeeke the Lord early, *Verſe* 1. *O God, thou art my God, early will I ſeeke thee,* ſaith he, 4

Cap. 1. he; the preſent time is the fulneſſe of time with ſuch a ſoule. We reade of *Haman, Eſter* 3. 5. that he was full of wrath, and hence he procures, that the Poſts ſhould bee haſtened about his worke in deſtroying the Jewes, *Verſe* 15. And it ſets upon all means, what way ſoever it may be brought neare to God, either by ordinary meanes, or elſe by extraordinary; uſeth all ordinances conſcionably in their ſeaſon, will abſtaine from all occaſions of evill, avoyds all hinderances, in that which is good; if he knowes any thing may further him in the bringing of his heart nearer to God, he readily and thankfully embraces it, and makes uſe of it; hee uſeth all meanes, and yet reſteth not in any meanes.

5. 5 Againe, a ſoule that followes God fully, followes him in all the wayes of his Commandments, as the Lord ſaith of *David*, *Acts* 13. 22. *That hee had found a man that would fulfill all his will*; in the Originall, the word is in the plurall number;

That

Cap. 11. πάντα θελήματα.

That would fulfill all his wils. There are many reasons that many give, why *David* was called, *A man after Gods owne heart*: Some thinke, because hee was so broken a hearted man: Others, because he had such a thankfull heart; but this Scripture resolves us, for God sayes, *That hee had found a man after his owne heart*, and gives that reason of it, because hee *would fulfill all his wills.* This soule desires to fulfill all righteousnesse, as Christ saith of himselfe, *It became him to fulfill all righteousnesse.* It desires to yeeld obedience to *God*, and *to bee holy in all manner of conversation*, as the Apostle speakes, in 1 *Pet.* 1. 15. *Then shall not I be ashamed*, saith *David*, *when I have respect unto all thy Commandements*, *Psal.* 119. 6. Wee have a notable place for this universalitie of obedience in the 1 *Coloss.* 9. 10, 11. *We pray*, saith the Apostle, *that yee might be fulfilled in all knowledge of his will, in all wisedome, that yee might walke worthy of the Lord, and please him in all things, being*

Cap. 1. *being fruitfull in all good workes, strengthened with all might, through his glorious power, to all patience:* there are six *alls* together in this Scripture. A heart that is fully for God, is for all Gods wayes, in all things; it is not willing to balke any way of God. *Zachariah* and *Elizabeth* were two choyce spirits indeed, and this was their honour, that they walked with God in all the Commandements, and Ordinances of the Lord blameless, *Luke* 1. *Verse* 6.

1. 1 It is willing to follow the Lord in difficult duties, when it must put the flesh to it, in duties that require paines, much labour, that cannot be done without some hard things attending on them. God hath some hard pieces of services to put his people upon, to try the uprightnesse of their hearts, the sincerity and power of their loves to him in; and God takes it exceeding well when they will follow him in such duties; As that hard piece of service he put *Abrahams* upon, in offering his sonne, when

Cap. 1.

when *Abraham* was willing to follow him in that, *Now*, saith he, *I know thou lovest me*: It is nothing to follow God in such duties, as will so suit with us, wherein we need put our selves to no trouble; many are well content with such duties, and seeme to yeeld to God in them; but goe beyond those, and put them upon further, and they stirre not; but as the rusty hand of a Diall, if you come at that time of the day, wherein the houre falls out the same, at which the hand stands, it seemes to goe right, but if you passe that time, the hand stands yet still, it goes no further then it did; and so shews the Diall not to be good: So here, when it fals out so, that a duty is enjoyned, which is sutable to a mans mind, and ends, he will readily yeeld to it, and seeme as if he made conscience of obedience to God in it; but if you put him on further, in duties that are not so sutable to him, there he stirres not, because of the difficulty which he sees in them, and in this he shews

Cap. 1. the falsenesse of his heart, that hee doth not follow God fully.

2. 2 Againe, one that followes God fully, will follow him in discountenanced duties. Some duties are liked well enough of in the world, for reason tels every man, God must have some service; and some generall way of serving of God, all rationall men approve of; and if God would require a man to follow him, in no other duties but these, it were fine; but there are some others that will make him to be observed; some, in which if he followes the Lord hee shal be reckoned a mongst such kind of men, of whose number hee doth not like to be accounted one; hee knowes they are discountenanced, and despised, and this hee cannot beare, and therefore those are duties hee hath no mind unto, and then thinketh with himselfe, Why may not my obedience in other things serve the turne?

3 3 And yet further, one that is willing to follow God fully in all duties,

ties, hee will follow him in those where he sees no reason, but the bare command of God; it is enough to him, that they are commanded of God; it is not for the Lord to give account of his wayes, to his creatures; it is enough for us, that hee bids us follow him; absolute obedience is that which is our dutie; there is alwayes reason enough in *Gods* will; but whether we see it, or see it not, if we can but see the Commandement, it is enough for us; we take too much upon us, to dispute about the reason of things with *God*, wee must not bee Judges of the Law, but doers of it. *Saul* could see no reason, why he might not spare the best of the cattell, especially when he did it to keep them for sacrifice, but it cost him his Kingdome; God rejected him for it, and told him, *Obedience was better then sacrifice. Luther* saith, *He had rather obey then work miracles.* And *Cassianus* reports of one *Iohannes Abbas*, who when he was young, was willing for a whole

Cap. 1.

Audaciam existimo de bono divini præcepti disputare, nec quia bonum est auscultare debemus, sed quia Deus præcepit. Tertul. de pœnit.

Mallem obedire quàm miracula facere.

Cassianus l. 4. cap. 24.

Cap. 1. yeare together, to fetch water every day neare two miles, to water a dry ſtick, becauſe he was commanded ſo to doe; he thought it reaſon enough to doe things unreaſonable, to ſhew his obedience unto man, whoſe will is many times unreaſonable; how much more reaſon is there then, that we ſhould ſhew our obedience to God, in duties, where through our weakneſſe we cannot ſee the reaſon, when we may be ſure that there is alwayes reaſon enough, if we were able to ſee it?

4 Fourthly, and yet further, the ſoule that is willing to follow God in all duties, will follow him in Commandements that are accounted little Commandements: God expects faithfulneſſe in little things; God prizes every tittle of his Law more worth then heaven and earth, howſoever we may ſleight many things in it, and think them too ſmall to put any great bond upon us. Chriſt ſaith, that Heaven and earth ſhall paſſe away, but not one jot or tittle of his Word.

Word. As if he ſhould ſay, If Heaven and earth were in one ballance, and any jot or tittle of my Word in another, and if one of them muſt needs periſh, I had rather that Heaven and earth ſhould periſh, then that one jot or tittle of my Word ſhould faile: The Authority of Heaven puts weight on things, that are never ſo little in themſelves. If mans authority doe this, how much more Divine? Man cannot beare diſobedience in little things; though the things be very ſmall in themſelves, yet if commanded by Authority, it is juſtly expected that they ſhould be much regarded. Shall mans authority make ſmall things to be accounted great, and ſhall Gods Authority doe nothing? Obedience in ſmall things is due to Magiſtrates, much more to God: *Give to Cæſar the things that are Cæſars, and to God the things that are Gods*, *Matth.* 22. 21. It is obſervable in that place, the Article is twice repeated in the Greek Text, when he ſpeakes of Cap. 1.

Cap. 1. τὰ Καίσαρος Καίσαρι, τὰ τοῦ Θεοῦ τῷ Θεῷ. 5.

God, more then when he ſpeakes of *Cæſar*: ſhewing, that our eſpeciall care ſhould be to give God his due.

Fiftly and laſtly, not to inſtance in more particulars, the ſoule that followes God fully in all duties, is willing to follow him in duties wherein it muſt go alone; it is willing to follow God in ſolitary paths. Many men, were it that they might have company in the way, in following the Lord, they would be content; but to go all alone in ſuch ſolitary wayes, wherein they can ſee none goe before them, wherein they can have none along with them, few or none are like to follow after them; this is tedious. But a childe of God thinkes he hath enough, in that he hath God with him, that he walkes along with God; this is company enough, let the way be what it will be: As *David*, *Pſal.* 23.4. *Though I walke through the valley of the ſhadow of death, yet thou art with me.* God promiſes that he will goe before his people; that is enough, though there be

be none elſe. It is true, company in Gods wayes is delightfull, and it is a ſad thing, that there is ſo little a tract in Gods paths. It was the complaint of Gods people, *Lam.* 1. 4. that the wayes of *Sion* did mourne, becauſe none came in them. But if company cannot be had, it is enough we have the Lord, 2. *Tim.* 4. 16. *At my firſt anſwer*, ſaith S. *Paul*, *no man ſtood with me, but all men forſook me, notwithſtanding the Lord ſtood with mee.* *Elijah* thought he was left alone, he could ſee no man goe that way hee did; yet he continues in his fervour and zeale, following the Lord. Indeed we ſhould the rather follow the Lord, becauſe we ſee ſo few follow him: What? ſhall he have none to follow him? as Chriſt ſaid to his Diſciples, when many forſook him, *Will you alſo forſake me?* Cap. 1.

Thus you ſee by theſe ſeverall inſtances in difficult duties, in diſcountenanced duties, in duties wherein wee can ſee no reaſon, but a bare command, in duties that ſeeme to be

Cap. 1.

ſmall and little, and in duties, wherein if we follow God, we muſt follow him alone; That the ſoule that followes God fully, will follow him in theſe, and ſo by the ſame reaſon in all other duties that God ſhall require, to follow him in: And this is that precious choice ſpirit we ſpake of before, which ſhewes it in this, that it is thus willing to follow God fully. You know it is required of us to be perfect, as God himſelf is perfect, to be holy as God is holy; yea, this the Goſpel requires of us; but how can that be? Yes, thus; Gods perfection and holineſſe is made known to us in his will, in his Commandements; now look how large they are ſet forth to us in theſe, ſo large muſt our obedience be: though we cannot attaine to the degree, yet our hearts muſt inlarge themſelves to the things, to what ever part of Gods will, God makes knowne his perfection and holineſſe by. Thy Commandement is very broad, ſaith *David*, yet godlineſſe inlargeth the heart to every du-

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Cap. 1.

ty it calls for: there is a grace within the ſoul ſutable to every duty the law requires.

It may be this is indeed, may ſome think, in thoſe who are eminent in grace, upon whom God hath beſtowed a great meaſure of his Spirit; but is this in every one that hath any truth? Wherefore for anſwer let us know, there is this perfection, or elſe there is no truth at all; onely remember, I doe not ſpeak now of the perfection of degrees; in this conſiſts the right ſtraightneſſe of a mans heart. A ſtraight line will touch with another ſtraight line in every point, but a crooked line will not, it toucheth but onely here and there in ſome: ſo ſtraight hearts will joyne with Gods law in every part, but crooked and perverſe hearts, only in ſome, only ſo farre as may ſerve their owne turnes. In this conſiſts the true plainneſſe of a mans ſpirit: you know, plaine things will joyne likewiſe in every point one with another, but round and rugged things will not: ſo proud,

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Cap. 1.

swolne hearts, and rugged spirits will not close fully with Gods truths; but where there is plainnesse of spirit, there is a full closing, a thorow union. There is a great dangerous mistake about this point, which yet is a generall mistake; multitudes of people miscarry everlastingly upon this mistake; they think because we cannot in this life attain to the perfection of holinesse in the degrees, therefore there is no perfection at all necessary, but that they may be saved without it: they think therfore, that if they doe some good things, if they obey some Commandements, it is sufficient, though they take liberty to themselves in other things; they find they can yeeld in something; yet other things of Gods will are exceedingly unsutable unto them. Be convinced of your mistake herein: a godly man indeed is weak, and cannot attain to the performance of every part of Gods will, but the frame of his heart is to every part; every part is sutable to his spirit: He esteemes

Cap. 1.

esteemes all the Precepts of God concerning all things to be right, and he hates every false way. He findes the Law of God, in the latitude of it, written in his heart; there is no command of God that is not deerer to him then all the world. Marke that place in *Iob, Chap.* 8. *verse* 20. *God will not cast away the perfect man, neither will he helpe the evill doers:* The perfect man is opposed to the evill doers, who shall be cast away. If you be not perfect in this sense that hath been spoken of, then you are an evill doer, who must be cast away, how glorious soever many of your actions may seeme to be. That place in *Ezechiel, Chap.* 18. *verse* 21. that is usually taken for the place of the greatest mercy in all the Scripture, and by many is exceedingly abused; yet see what that requires of men in their repentance: the words are usually taken up thus, *At what time soever a sinner repents him of his sin, I will blot out all his iniquities, saith the Lord.* There are not those very words in any place

Psal. 119. 128.

Cap. 1.

place of Scripture, but there are to the like effect, which are in this place of *Ezechiel.* And in no other place is Gods mercy to a ſinner, more fully revealed: There is no Text in Scripture comes nearer to that which men ordinarily take up, then that *verſe*, and the 27, 28. *verſes* in the ſame *Chapter*, and ſee what of Gods mind we have made knowne there; the words of the Scripture are thus, *If the wicked will turne from all his ſinnes that he hath committed, and keep all my ſtatutes, and doe that which is lawfull and right, he ſhall ſurely live:* and againe, *Verſe* 28. *Becauſe he conſidereth, and turnes from all his tranſgreſſions.* Thus you ſee, that God in the largeſt promiſes of his mercy to thoſe who have the leaſt meaſure of grace, he requires the turning from all ſins, and the keeping of all his Statutes: and this God brings to ſhew the infinite equity of his wayes towards ſinners. As if he ſhould ſay, Except this be, no mans conſcience in the world but muſt acknowledge

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Cap. 1.

it to be infinitely just and equall, that he should perish everlastingly; if there be any way of wickednesse reserved, if any statute of mine be neglected, if he thinks to have mercy without an universall turning from his sin, without an universall obedience; his conscience will tell him, that it is an unequall and unreasonable thing, that he should ever expect it. And yet further, because you think that this universality of obedience should be expected onely from some who are eminent in grace, who have attained to a great measure of godlinesse; consider what is required of poore widowes, 1 *Tim.* 5. 10. They must diligently follow every good work.

First, they must not onely have good desires, but good works.

Secondly, they must follow good works.

Thirdly, they must diligently follow them.

Fourthly, they must diligently follow every good work.

And

Cap. 1.

And fifthly, they muſt ſo follow, as they muſt be well reported of for it.

Yea, ſixthly, they muſt do all this, or els they muſt not be received into the Church. Surely then, it is a ſhame for any man, eſpecially of parts and abilities, to plead weakneſſe, when ſo much is required of poore women; certainly it is not weakenes, but falſeneſſe of heart, that is contrary to univerſalitie of obedience, to the following of the Lord fully in this reſpect. The Veſſell of honour is diſtinguiſhed from the veſſel of diſhonour, 2 *Tim.* 2. 21. by this Character, that it is one that is ſanctified and prepared for every good worke. You know what S. *Iames* ſaieth, *Chap.* 1. *verſe* 26. *If any man ſeeme to be religious, and bridle not his tongue, but deceives his owne heart, this mans religion is in vaine.* It is an heavy cenſure, that all a mans religion is in vaine for one fault, and that but for a fault in the tongue; and yet this is the cenſure of the Holy Ghoſt. No queſtion, ſuch men who were guilty herein, would

would reason thus with themselves, Wee cannot be perfect in this life, we doe performe many duties of religion; & therefore we hope though we faile in this one thing, that yet we shall doe well enough, God will accept of us. No, saith S. *Iames*, hee deceives his owne heart; such a one shall never be accepted. To the like effect is that of our Saviour, *Iohn* 5. 44. *How can you beleeve on mee, which receive honour one of another?* This was enough to keep them off for ever from Christ; and yet this was but an inward sin, no outward grosse crying sin in the esteem of the world. Let a man be never so glorious in never so many duties of Religion, yet certainly the giving liberty to himselfe in any one lust, is enough to keepe him off for ever from God, from partaking of good in him. As if a wife be never so officious to her husband, yeelding to him in never so many things, seeking to give him content in his desires never so many wayes, yet if she entertaines any other lover besides

Cap. 1.

Cap. 1.

besides himselfe, it is enough to alienate his spirit from her for ever.

That which God sayes to *Solomon*, 1 *Kings* 9. 4. is very observable to our purpose: After *Solomon* had finished that glorious Temple, for the honour of the Lord, after he had assembled all the Elders of Israel, all the heads of the Tribes, the chiefe of the Fathers of the children of Israel, to bring up the Ark of the Lord with all solemnity, to that Temple he had made for it, after he had made such an excellent prayer before all the people; and when that was done, that he might shew his further respect unto the Lord, he offered to the Lord two and twenty thousand Oxen, and one hundred and twenty thousand sheep, and in his rejoycing in this great work, he made a great feast to the people seven dayes, and to them he added seven dayes more, and sent away the people with joyfull and glad hearts: Here were great things done in honour to God, yet all this would not serve

Cap. 1.

serve *Solomons* turne, but *Chap.* 9.4. after all this, God sayes to him, *If thou wilt walk before me, as David thy father walked, in integrity of heart and uprightnesse, to doe according to all that I have commanded thee, then I will establish the Throne of thy Kingdome:* As if he should have said, Doe not think to put me off with any thing thou hast done; though the things be great things, yet I expect walking according to all that I have commanded thee, or else all is nothing; And therefore, as before you heard, he was charged by God, *Chap.* 11. 6. that hee did not goe fully after the Lord: One would have thought those glorious actions that he did, had been enough to have got him the commendation of going fully after God; but we see it would not be: there must bee besides these, a walking according to all that God commands, a keeping his Statutes, and his judgements, yea, and that is observable that we have in the 6. *verse* of this 9. *Chapter*, where God

Cap. 1.

sayes after all this, *That if you shall at all turne from following mee, you, or your children, &c. then will I cut off Israel.* We must take heed of the least failing in our following the Lord. God threatens *Solomon*, after he had done so much, that if he did at all turne from following him, he would cut him off. It is not our forwardnesse in some good things, it is not our serviceablenesse in some publike and worthy employments, that will serve our turnes, if we make not conscience of every duty, of secret duties, and that constantly. God hath so connexed the duties of his Law one to another, that if so be there be not a conscionable care to walk according to all, it is accounted as the breach of all, according to that of S. *Iames*, *Chap.* 2.10. *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all*; The bond of all is broken, the authority of all is sleighted; and that evill disposition that causeth a man to venture upon the breach of one, might the breach

of

Cap. 1.

of others serve for his owne ends as well as that, it would make him venture upon the breach of any.

To draw to a conclusion of this Argument, let us know, that if the heart be right, it is willing to be cast into the mould of the Word, to receive whatsoever print the Word will put upon it, to be in whatsoever forme the Word will have it: as Metals that are cast into a mould, they receive the print of the mould, print for print in every part; and this is the heart that doth indeed follow God fully. This is S. *Pauls* expression, *Rom.6.17. You have obeyed from the heart, that forme of doctrine unto which you were delivered*; so the words are in the Originall: The forme of doctrine is compared to the mould, and the sincere obeyers from the heart, are compared to the Metall delivered into this mould, which takes impression from it, in one part as well as in another. No sincere obedience from the heart, no true following of God fully without this.

εἰς ὃν παρεδόθητε τύπον διδαχῆς.

Cap. 1.

I have been the larger in this particular, because the mistake is so generall and dangerous.

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5 Then doth the heart fully follow after the Lord, when it is indeed willing to search fully into every truth, that yet it doth not fully know, with a readinesse to lie under the power of it: Such a man is not afraid of any truth of God, lest it should put him upon that he hath no minde to, as *Ahab* was afraid to enquire of *Michaiah* what the mind of God was, because he was never wont to prophecy good unto him; but that man who followes the Lord fully, doth alwayes account the word of the Lord to be good to him, as *Mic.* 2.7. *Doe not my words doe good to him that walks uprightly?* Hee saith to the Lord, as *Elihu*, *Iob* 34. 32. *That which I see not, teach thou mee: if I have done iniquity, I will doe no more.* Lord, that which I know not, doe thou teach me; and wherein I have failed, I shall conscionably endeavour to reforme. Oh! let the Word of

Cap. 1.

of God be glorified for ever, whatsoever becomes of me; let it come in the full latitude of it, my soule shall yeeld to it; my heart is prepared to submit to whatsoever truth God shall make known to me.

I remember, I have read in one of the Epistles written to *Oecolampadius*, of a notable expression, of one *Balthasar* a Minister in *Germany* writing to him; *Let the word of the Lord come, let it come*, saith he, *and we will submit to it, if we had many hundred necks to put under*: This is a degree further then the other; for there are many who dare not goe against known truths, for then conscience would flie in their faces; but there are some truths which they are afraid to know, which they are secretly willing to put off, lest they should come to know them, which is an argument that their hearts are not fully after the Lord: when men are not convinced of many truths, not because there is not light enough to convince them, but because they are

Veniat, veniat verbum Domini, & subeamus illi, sexcenta si nobis essent colla.

Cap. 1.

not willing to be convinced, they ſtrive to keep out the power of the truth from their hearts; they are not willing, that ſuch truths that are not for their turnes, ſhould come into their judgements; they ſeek to ſhift them off: when the truth ſtands and pleads for entrance, they ſeek one ſhift or other to put it off withall, *Heb.* 12.25. *See that yee refuſe not him that ſpeaketh:* The words are, *See that yee ſhift not him off that ſpeaketh.* In the propriety of that word, as it is in the Originall, we have thus much ſignified to us: Chriſt in his truths comes to ask entrance, and we muſt take heed that we doe not put him off. And if the truth have got into our judgement, we muſt take heed, we doe not ſtrive to get conſcience off from it; and if conſcience hath cloſed with it, take heed we ſtrive not to get it out of conſcience again, and then think it a ſufficient plea, to ſatisfie our ſelves and others in the actions we doe, that now our judgements are better informed; whereas the

Μὴ παϱαιτήσησθε τὸν λαλοῦντα.

the truth indeed is, our lusts are more satisfied, the corruptions of our hearts are more increased. Oh take heed for ever of labouring to blinde our understandings, of withholding the truth in unrighteousnesse, of imprisoning it, to keep it from working with power upon our hearts. This distemper of heart, is exceedingly opposite to the following of the Lord fully. Cap. 1.

6 To follow God fully, is to follow him so, as to be willing to venture the losse of all for him, willing to decline from, and cast off whatsoever comes in the way, though never so deare unto us; to follow him close whatsoever comes in competition with him; when we cannot follow him without parting with much for him, when our following him will cost us the lost of our formerly most deare comforts and contentments; to follow the Lambe whereſoever he goes, thorow all afflictions, thorow all straits, knowing that his way though it be a way of blood, yet it 6

Cap. 1.

leads to the Throne; To follow Chriſt to Mount Calvery where he is to ſuffer, as well as to that Mount that we reade of *Eſay* 25.6. where the Lord makes to his people, *a feaſt of fat things, a feaſt of wines, a feaſt of fat things full of marrow.* It is nothing to follow him, when our comforts, peace, eaſe, honour goes along together with him; it cannot then be known whether we follow him or no, or whether it be our own ends that we follow: As when a Servingman followes two Gentlemen, we know not which of theſe two he followes till they part, but then you ſhall ſee which was his Maſter: So here, when Chriſt and our own ends part one from another, then is the triall which was followed before. We muſt love the truth, not onely when we can live upon it, when we can get advantage by it; but then alſo, when it muſt live upon us, when it muſt have our eſtates, our peace, our names, our liberties, our lives to live upon, and to be maintained by:

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Cap. 1.

we must follow him when we must deny our selves, and take up our crosse, when we must throughly deny our selves; for the word in the Originall is a compound, noting more then a single, more then an ordinary self-deniall; when we must take up our Crosse, not chuse what Crosse we are willing to meet with; to think, if it were such an affliction that such a man hath, I could beare it, but I know not how to beare this: but it must be our Crosse, and willingly took up, and that daily too; We must be willing to follow him thorow the Wilderneſſe. *Cant.* 8. 5. *Who is this that commeth from the Wilderneſſe, leaning on her beloved?* The Wilderneſſe is the troubles and afflictions of the Church, ſhe comes thorow them with her Beloved, reſting her ſelfe upon her Beloved. If the Lord will lead us thorow the fire, and thorow the water, yet we must follow him there; if he will lead us where fiery Serpents and Scorpions are, yet we must follow him there.

ἀπαρνησάσθω ἑαυτὸν. Mat. 16. 24. *Abneget, omnino neget.*

Zach. 13. 9.

Cap. 1.

Joſeph. lib. 18. cap. 4.

there, *Deut.* 18. 15. *Ioſephus* writing of the times of Chriſt, ſayes, There was one Jeſus a wiſe man in thoſe times, if it be lawfull to call him a man, for he did divers admirable works, yet he was condemned to the croſſe; but notwithſtanding this, thoſe who followed him from the beginning, did not forbeare to love him, becauſe of the ignominy of his death, but followed him ſtill. To follow a crucified Chriſt, a contemned Chriſt, to follow him in the bloody paths of his ſufferings, this is to follow him fully indeed. When one came and told Chriſt that hee would follow him whereſoever he went, *Matth.* 8. 19. Jeſus ſaith unto him, *The Foxes have holes, and the birds of the ayre have neſts, but the Son of man hath not where to lay his head.* As if he ſhould have ſaid, You muſt not expect great matter in following me, but you muſt be content to ſuffer hard things. Chriſt tells the young man that came running to him to know what he ſhould doe for eternall life, that if he would

Cap. 1.

would be perfect, he must sell all, and then come and follow him; if he would follow him fully, he must be content to part with all for Christ, to sell all, as the wise Merchant sold all for the Pearle. If there be any thing in the world that you are not willing to part withall, if any thing that you are not willing to suffer, you cannot follow me fully. In this consists the uprightnesse of heart, to goe in a right line to God; whatsoever comes between God and us, yet not to fetch a compasse, but to goe thorow it; for if we fetch a compasse, the line is not right: we must therefore strike thorow all troubles and hazards wee meet withall, still keep our way, not break the hedge of any Commandement to avoid any piece of foule way. Many think they desire to follow God, but when they meet with some trouble in their way, then they would fetch compasse to baulk that, and yet hope to come to God well enough at last; they would be loath not to be accounted followers,

Cap. 1.

lowers of God: But let ſuch know that this fetching compaſſe, which they think to be their wiſdome, it is the declining from uprightneſſe. Many follow God, as the Dogge followes his Maſter, till he comes by a Carrion, and then he lets his Maſter goe, and turnes aſide to it. Thus many ſeeme to be forward in profeſſion of Religion, till they meet with ſome opportunity of ſatisfying their luſts, then they leave off, and turne aſide to the enjoyment of them: But the heart that fully followes God, is not onely willing to part with any luſt for Chriſt, but it gives up it ſelfe to the diſpoſe of God, to become of his eſtate, credit, liberty, comforts, life, what God pleaſes; it is not ſolicitous about theſe things; the buſineſſe that it hath to doe, is to follow the Lord; it knowes that it is the work of the Lord to take care for it about theſe things, while it is in following of him.

It is ſaid of *Amaziah*, 2 *Chron.* 25.2. That he did that indeed which was

Cap. 1.

was right in the ſight of the Lord, but not with a perfect heart; he did many good things, but he had not a heart to follow God fully: and this was one Argument of it, which wee have, *verſe 9.* that he was ſo ſolicitous about his money; for when the Man of God came to him, and told him the minde of God, that he muſt not have the Army of Iſrael go with him, becauſe he had hired the Army with an hundred Talents, he was very ſolicitous what he ſhould doe for his money; for ſo he ſaith, *But what ſhall wee doe for the hundred Talents which I have given to the Army of Iſrael?* Whereas if his heart had been right and full in following God, as it ſhould have been, it had been enough for him to have known the command of God, let become of the hundred Talents what they will.

Seventhly, to follow God fully, is to follow him onely, ſo as to be willing to dedicate, to devote, whatſoever God lets us ſtill enjoy, to God alone:

Cap. 1.

alone: If we have any gifts, any eſtate, any eſteeme in the world, all ſhall be imployed for God alone, all ſhall be laid out for him. As we muſt be willing to loſe all things for him, when he cals for them, (of which before) ſo we muſt endeavour to uſe all things for him, while we doe enjoy them. To follow God fully, is to follow him as the higheſt good, as the onely good, as the All-ſufficient good, as the Fountaine of all good, as the Rule of all good; to follow him ſo, as to follow nothing elſe but God; not onely to follow God chiefly, that is more then to follow any thing elſe, but to follow him only. But how is that? I meane thus; we muſt follow God in our following any thing elſe, we muſt follow all for God, in reference to God, in ſubordination under God, and then we cannot be ſaid to follow the creature, but it is God that is followed in it. As when God is followed in reference and ſubordination to any good in the creature, it is not then God,

Cap. 1.

God, but the creature that we follow; so when the creature is followed in subordination to God, it is God, and not the creature that is followed. As thus; when *David* was in the dry Wilderneſſe, no queſtion, he deſired water; yet, *Pſalme 63. 1. I thirſt after thee, O Lord, in a dry and barren Wilderneſſe, where no water is:* Hee doth not ſay, I thirſt after water, but after thee; becauſe he ſought all in reference to God; and ſo it was God alone that he thirſted for. When we deſire nothing, when we ſeek after nothing, when we let out our hearts to nothing, uſe, enjoy nothing, but in order to God; when all the good, comfort, ſweetneſſe, deſirableneſſe in any creature is in the reference it hath to God, ſo farre as God is in it, as God is honoured, or enjoyed by it; when God alone is lifted up in the heart, in the uſe of every creature, this is to follow God fully. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*; thou ſhalt follow

Cap. 1.

low the Lord thy God, and him only ſhalt thou follow. Chriſt chargeth the Jews, in *Iohn* 5. 44. that they did not ſeek the honour that came from God onely; and this was that which kept them off from beleeving: this is enough to keep us off from God for ever. If we would have our hearts come up fully to God, it is not enough to ſeek the honour that comes from God, but we muſt ſeek the honour that comes from God onely: and this is the true ſingleneſſe of heart which the Scripture ſpeaks of, when it ſingles out this object, and eyes it alone.

The doubleneſſe of a mans heart conſiſts not ſo much in that it is otherwiſe within, then that it appeares outward, but in that it is divided to divers objects; it doth not fixe upon God as the onely object: and as double-minded men have double objects, ſo they have double motions: as the Planets that are carried in their motion one way by the Heavens, but have beſides a private motion

tion of their own; so, many are carried to God by some externall, yea, it may be, internall Motives; but yet they have a private motion of their owne another way to other things; God alone is not the Center of their hearts. Cap. 1.

Eighthly, the soule then follows God fully, when it carries thorow the work it undertakes, against all discouragements and hinderances: As a Ship comming with full sayle, bears all downe before it. It doth not onely work, but works thoroughly, works out that it doth. As *Phil.* 2. 12. *Work out your salvation*; work till you get the work thorow: This soule works after God in his wayes, and that with power; though it finds no good comes in by them for the present, though it hath wrought a long time, and yet sees nothing comming in; yet it murmures not, it repines not, it repents not of any thing it hath done for God; it complaines not with those Hypocrites, *Esay* 58. 3. *Wherefore have we fasted, and thou* 8 κατεργάζεσθε.

Cap. 1.

ſeeſt not, and wherefore have we afflicted our ſoules, and thou regardeſt not? Nor with thoſe in *Malach.* 1. 13. who ſay, *What a wearineſſe is this?* and, *Chap.* 3. 14. who ſay, *It is in vain to ſerve the Lord, and what profit is there that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts?* But this ſoule that followes God fully, makes no ſuch complaints, but goes on ſtill in the way of God; though the fleſh be weary and tired, it goes on ſtill. As *Gideon* and thoſe three hundred men that were with him, *Iudges* 8. 4. though they were faint, yet they went on purſuing; ſo here, though there may be much faintneſſe and weakneſſe, yet the ſoule doth not think of turning back againe, but goes on ſtill, purſuing in that way it hath begun; it is glad it hath done any thing for God, and it reſolves ſtill to doe more, how ever God pleaſes to deale with it. Though he may be weary in his following the Lord, yet he is not weary of following the Lord.

Cap. 1.

Lord. Many follow the Lord, as a begger followes a man, onely in expectation of Almes, he followes him a furlong or two, begging; but if he sees the man goes still from him, he leaves off, and lets him goe: so many will pray, and heare, and seek after God for a while; but if they feele not that come in, which they did expect, they grow weary, and leave off. Duties that bring present comfort with them, many can be content to be exercised in, but if they finde nothing comming in by them, then their hearts sink in discouragement, they have no heart to doe any thing. As it is said of *Ephraim*, *Hos.* 10. 11. *Ephraim is as an Heifer, that loves to tread out the Corne: Ephraim* loved to tread out the Corne, but not to Plow: The Heifer while it was treading out the Corne, did feed upon the Corne, and so had present delight in that work it did; but the Heifer that plowed, did labour, and spend its strength, but had no refreshment till after the work was

Cap. 1.

done: Thus it is with many; that work, that hath preſent joy, that hath preſent refreſhment in it, while they are about it, they can take content in it; but if they muſt work and tire the fleſh, and yet have no preſent refreſhing, but muſt continue working a great while, and ſtay till the accompliſhment of the work, before any benefit comes by it, this they like not: But one that followes the Lord fully, reſolves to follow him, though he hides himſelfe; as *David*, *Pſal.* 101. 2. *I will behave my ſelfe wiſely, in a perfect way; Oh when wilt thou come unto me? I will walk within my houſe with a perfect heart.* As if *David* ſhould have ſaid, I am reſolved to walk before thee in a perfect way, and yet I have not thy gracious preſence with me; oh when wilt thou come unto me? but ſtill whatſoever becomes of me, I am determined to continue walking within my houſe with a perfect heart. The like place we have, *Pſal.* 119. 8. *I will keep thy ſtatutes, oh forſake*

Cap. 1.

forsake me not utterly. As if he should have said, O Lord, thou hast in some degree forsaken me, thou seemest as if thou wouldest forsake me; yet Lord, I am determined that I will keep thy Statutes. Thus the upright heart resolves, Though I should perish everlastingly, yet I will perish following the Lord; and if I cannot follow him, I will cry after him; and if I cannot cry after him, I will look towards him; yea, though he appears to be angry, yet will I follow him: as *Iob*, *Though he kills mee, yet will I trust in him.* Though there be much guiltinesse upon the spirit, so that the Devill, and an unbeleeving sullen heart would much discourage from following after the Lord; yet still it will not leave off, but it labours to encourage it selfe, as *Samuel* did the people, 1 *Sam.* 12. 20, 21. *Samuel said unto the people, Feare not; ye have done all this wickednesse, yet turne not aside from following the Lord, but serve the Lord with all your heart, and turn you not aside: for then should*

Cypr. upon that voyce that came from heaven, This is my beloved Son, hear him. *Loquere Magister bone, libenter te audio, & cum adversaris mihi, audio te cum irascaris.*

Cap. 1.

you goe after vaine things, which cannot profit nor deliver, for they are vain. Thus the ſoule that followes the Lord, reaſons with it ſelf; Though it is true I have ſinned, mine iniquities are great, God may juſtly be provoked, and for ever reject me, yet I will not turne aſide from following him: I know there is no good to be got elſewhere: though I be unworthy of mercy, yet God is worthy of honour, and therefore what ever I can do, I will, that God may have honour, though I periſh; yea, this ſoule though it receives many a repulſe, yet ſtill it will follow. As the woman of *Canaan*, though Chriſt called her Dogge, yet ſhe leaves not off; ſhe acknowledgeth her ſelf to be a Dogge, yet ſtill ſhe ſeeks. Yea, though God ſeemes to go croſſe wayes, quite contrary to that the ſoule expected, yet ſtill this ſoul will follow him even in thoſe wayes. As when the Lord called *Abraham* to follow him into a Land that ſhould flow with milk and honey, *Gen.* 12. 1. *Abraham* was content

content to leave his owne Countrey, his Fathers houſe, his kindred, and all his friends; and notwithſtanding as ſoone as he came into that Land, he found there was a famine in the land, *Verſe* 10. ſo that hee was forced to get into Egypt, and that with the perill of his life, or elſe he muſt have ſtarved. Fleſh and blood would have murmured much at this, and have ſaid, What? is this that Land that God ſaid he would ſhew me? is this that fruitfull Land for which I muſt leave my Countrey and all my friends? and now as ſoone as I come into it, I am ready to ſtarve in it: and yet *Abraham* followed God ſtill in all the wayes he was pleaſed to lead him in. Again, when God promiſed to multiply his Seed as the Starres of heaven; yet for twenty yeares after this, *Sarah* was barren; God ſeemed to neglect his promiſe: and after when he had a childe, in whom all the Nations of the earth were to bee bleſſed; yet this Child *Abraham* muſt kill: And here God ſeemes to goe

Cap. 1.

Cap. 1.

croſſe to his Promiſe, yet *Abraham* followes God ſtill. One who followes God fully indeed, looks up to the goodneſſe of God in himſelfe, and in his Promiſe; not to it as it appeares to ſenſe: he ſees more good in the Promiſe, then in all the things in the world; though he ſees nothing, though he feeles nothing in himſelfe, nor in any creature for the preſent; and what work he followes the Lord in, he will not leave imperfect; he will not give over, till he ſees ſomething come of it: if he followes God for a broken heart, he will pray and meditate, and pray and meditate again, and again, if it were a thouſand times, and a thouſand times over againe, till the worke comes to ſome effect: And ſo for power over a corruption, and ſtrength in any grace; where there is truth of grace, there will be working, like fire that never leaves working till it breaks forth, and gets the victory. Hence that place of our Saviour *Matth.* 12.20. where he ſayes, he will

Cap. 1.

will not quench the ſmoaking flaxe, nor break the bruiſed Reed, till hee ſend forth Judgement into victory. If we obſerve the place of the Prophet from whence this is taken, which is *Eſay* 42. 3. the words are, *He ſhall bring forth judgement unto truth*: noting that whereſoever there is truth, there will be victory: Chriſt will nouriſh the ſmoaking flaxe, that is, the leaſt work of grace, till Judgement, that is, this work of ſanctification be brought into victory, and overcome what oppoſeth it. If he brings any beginnings of grace to truth, the victory is already gotten. It is reported of Maſter *Bradford*, that he would never leave off when he was in holy duties, till he found ſomething comming in; as in confeſſion of ſinne, till he found his heart melt and break for ſin; in ſeeking pardon, till hee found ſome quieting of his ſpirit, in ſome intimation from God of his love; and ſo for grace, till he found his heart warmed and quickned. It is an excellent thing indeed,

Cap. 1.

indeed, to resolve to follow the Lord in duty howsoever, though nothing should come in by it to our selves: but yet the heart that is right, will never be satisfied in the performance of a duty, till it finde some manifestation of Gods presence in it; some work of God put forth upon it, by it; it will not rest in duty performed; it is not satisfied in good inclinations, in good desires it hath, nor in gifts it receives, nor in comforts it finds in the creature, nor in enlargements and more inward joyes, but it must have grace, and God; it must have some impression of God upon it, to carry with it as a Seale of that presence of God it did enjoy in the duty: it so strives with the Lord, as it resolves not to let him goe, till it hath got a blessing.

It is a very full expression that S. *Bernard* hath to this purpose, in two or three words; Oh, what a mercy were it, continually to enjoy that which he saith! *Oh Lord*, saith he, *I never goe away from thee without thee:*

Nunquam abs te, absque te recedo. Bern. ep. 116.

thee: he meanes, he never leaves off duty, till he gets the presence of God, and so carries the Lord along with him. Oh, how often doe we goe from God without God! we think it enough that we have been before him in holy duties, though indeed we still abide strangers to him, and he to us. How often doth God send us empty away from his presence, which we should account a sore and grievous affliction? But here is the misery, we are not sensible of this; if we have our desires in the creature, we are quieted and satisfied: whereas if our hearts were fully after the Lord as they ought, when we are before him, we should cry to him, as *Moses* in another case, *Exod.* 33. *Except thy presence goe with me, Lord send me not hence.* Cap. 1.

9 One that followes God fully, is willing to engage and binde himselfe to God, by the most full, and strong bonds, and engagements that can be; his spirit is at the greatest liberty, when he is most strongly bound 9

Cap. 1.

bound to the Lord. That place in the 2 *Chron.* 15. 12. is very obſervable for this; *Aſa* and his people enter into a Covenant to ſeek the Lord God of their Fathers, with all their heart, and with all their ſoule; yea ſo, as whoſoever would not ſeek the Lord God, ſhould be put to death, whether ſmall or great, man or woman, and they ſware unto the Lord with ſhoutings, and with trumpets, and with cornets: But were they not afterwards troubled, that they had ſo tied and bound themſelves? would they not have thought it better to have been at more liberty? No ſurely, for *Verſe* 15. the Text ſayes, that *all Iudah rejoyced at the oath*; and this reaſon is given, *Becauſe they had ſworne with all their heart, and ſought him with their whole ſoule.* When any ſeek God with their whole heart, with their whole ſoule, they are not onely willing to engage themſelves to God, but they rejoyce in their engagements: Thus *Nehemiah* whoſe heart was fully ſet for

Cap. 1.

for God, did himſelfe, and got the Princes, the Prieſts, Levites, and People to make a ſure covenant, to write it, to ſeale it, *Chap.* 9. 38. And as if this were not engagement enough, they further enter into a curſe, and into an oath, to walk in Gods Law, to obſerve and doe all the Commandements of the Lord, and his Judgements and his Statutes. Thus *David* diſcovers the fulneſſe of his ſpirit in following after the Lord, in that he not onely promiſes, but ſweares he will keep the righteous Judgements of the Lord, *Pſal.* 119. 106. It is a ſign that mens hearts are not fully taken off from their ſin, when they doe not fully come off in the Covenant of the Lord.

No, may ſome ſay, it is becauſe we often covenant with God, and finde we are overcome againe, and doe break covenant with him, and therefore we are afraid to enter into covenant any more. Is it not better not to covenant, then not to performe?

Cap. 1.

I answer, It is true, if men covenant, and wilfully neglect, they were better not covenant at all; but if when we enter into covenant, we have the testimony of our consciences, that we labour as in the sight of God, to fulfill our covenants wee make, and it is the burthen of our soules that we faile in them, then I say, that we are still to goe on, and engage our selves further; our covenants doe not aggravate our sin; but in time they will help us against our sin; this is one way that God hath appointed to strengthen us; and therefore, we must not complaine of weakenesse, and yet neglect any way appointed by God, to get strength by.

10 10 To follow God fully, is to abide in all these constant to the end of our dayes; That is, we must be constant in Gods wayes, not think it enough to enter into them by fits and starts, but the wayes of God must be our ordinary track, *Prov.* 16.17. *The high way of the upright is to depart from*

from evill; It is his common road, and constant course: and we must continue faithfull before the Lord unto the death. It is the commendation of *Hezechiah*, 2 *Kings* 8.6. *He clave unto the Lord and departed not.* And *David*, *Psal.* 119. 112. he saith, *Hee hath enclined his heart to performe Gods statutes alway*; but as if that expression were not enough to signifie his continuance, he addes, *even unto the end.* *Iob* 17.9. *The righteous holds on his way.* A heart that hath given up it self fully to God, doth never forsake him. There is no Apostate in the world, but if we could trace him along in his wayes, to his very beginning, we might finde, that in the entrance of his profession, there was not a full giving up himselfe to God, there was not an absolute surrender made of all that he was, and had, unto the Lord. It may be said of him as it was of *Amaziah*, *That though he did that which was right in the sight of the Lord, yet he did it not with a perfect heart.* Cap. 1.

There

Cap. 1.

There are three reaſons why it muſt needs be, that that man which follows God fully, muſt needs follow him conſtantly and for ever.

1 Firſt, becauſe where ever the Lord brings any to follow him fully, hee cauſeth ſuch a perfect breach between ſin and that ſoule, as there is no poſſibility that ever there ſhould be a reconciliation made, that the breach ſhould be made up againe. An unſound heart ſo falls out with his ſin, as there is a poſſibility of reconcilement, and therefore when ſuch a one findes trouble in Gods ſervice, he is willing to enter into parly againe, upon termes of agreement with his ſin; but it is not ſo with a truly godly heart; there is ſuch a breach made, as there is no hope of reconciliation. It was *Achitophels* policy to get *Abſolon* to ſtick to him, ſo as never to leave him. To take away the feare that there might be, leſt *Abſolon* in time might be reconciled to his father, and ſo leave him, therefore he ſought to make

Cap. 1.

make such a breach betweene him and his father, as there should never be any hope of reconciliation, and so he might be the surer to keep constant to him, and the people that joyned with him, and therefore he advised, that *Absolon* should goe in to his fathers Concubines upon the house top, in the sight of all the people, 2 *Sam.* 16.21,22. It is the wisedome of God, that he may have followers never to leave him; to make such breaches betweene sinne and their soules at first, so as there may never be hope of peace betweene them againe. As the Devil when he would draw one to be his for ever, he seekes to make great breaches between God and him, that if he should have ever any thoughts of returning, he may discourage and sink his spirit with thoughts of despaire, telling him there is no hope of good in returning that way, and therefore it were better for him to continue as he is, as *Ier.* 2.25, *Thou saidst, there is no hope; No, for I have loved strangers*

Cap. 1.

gers, and after them will I goe. When the Devil gets one who hath been forward in the profeſſion of religion to Apoſtatize, he labours to make ſuch a breach between him and his former courſe, as not onely to fall off from it, but to hate it, and to perſecute it, and to turne deadly enemy to it, and then both the Devil and wicked men think, they are ſure of him for ever: and indeed it is very ſeldome that ever ſuch a one returns. Biſhop *Latimer*, in a Sermon before King *Edward*, tells of one who fell away from the known truth, and after fell to mocking and ſcorning it, and yet was after touched in conſcience for it; beware of this ſin, ſayes *Latimer*; for I have known no more but this one man, that ever fell from the truth, and afterwards repented; I have known many fall, but never any but this repent. Now the breach between ſin and the ſoule in converſion, is as great as between God and the ſoule in Apoſtaſie; yea, greater; for there is a poſſibility of reconciliation

ciliation in the one, but never in the other: and therefore as the one, becauſe of this great breach between God and his ſoul, doth follow the Devil, and his deſtruction for ever; ſo the other, becauſe of the breach between ſin and the ſoule, doth follow the Lord, and his ſalvation for ever: as in the one, the gifts of Gods Spirit are ſo caſt out as uſually they never returne againe; ſo in the other, the uncleane ſpirit is ſo caſt out, as it never comes back again. Cap. 1.

2 A ſecond Reaſon, why that man that followes the Lord fully, muſt needs follow him for ever, is, becauſe at the firſt giving up himſelf to God, he was content to let goe all other holds, and all other hopes in all creature-comforts whatſoever, and ſo to venture himſelfe upon God, as to be content to be miſerable for ever, if he finde not enough in God to make him happy: he hath ſo let all other things goe, as if he ſhould faile here, he hath no whither to retire, he hath reſerved no way, no meanes for 2

Cap. 1.

to help himselfe by, if he should miscarry here; he hath laid all the waight of all his comforts, of all his hopes, of all his happinesse upon the Lord; he hath no other prop that he doth or can expect any support by: there is a blessed necessity upon him to follow the Lord for ever, and this necessity the soule is glad of: and this is the reason why God in his first bringing a soule home to himselfe, useth so much meanes to take it off from all other things; namely, that it might follow him for ever. As it is reported of *William* the Conquerour, when he came to invade *England*, and had landed his Souldiers, he sent back his Ships, that so they might have no hope of retreating back againe, and so they were put upon a necessity of fighting it out to the utmost. Thus the Lord takes off the soul from all its former hopes and props, that it may have no lingrings after any thing but himselfe, but thorowly fight the good fight of faith, and with resolution hold on its course to the end.

end. But it is otherwise with a false, unsound heart; though such a one may follow God in many glorious performances, yet it secretly reserves something in case of failing here; when it enters upon Gods wayes, it is enlightned so farre, as it thinks some good may be had here: yea, it hath a taste, it may be, of much sweetnesse in these wayes, but dares not venture all upon them; he would be glad to have something to retire to, in case he should faile here; he reserves a back doore, that he might turn another way, if this way should prove troublesome and dangerous; he enters upon Gods wayes, not without some suspitions and jealousies, that possibly he may meet with such inconveniences as may make him to wish he had been more wise, and not put himselfe in too farre; he sees many others, who being deeply ingaged, and gone on so farre in those wayes, wherein they meet with much trouble, many sore and heavy afflictions; and he thinks they doe, Cap. 1.

Cap. 1.

or at leaſt may repent themſelves, and wiſh they had not ventured themſelves ſo farre, as that now they know not how to goe back again; and if they were to begin again, he thinks they would be wiſer, and hearken to grave adviſe for more moderation.

Pelago ſe non ita commiſſurus eſſet, quin quando liberet, pedem referre poſſet.

The King of *Navarre* told *Beza*, he would launch no further into the Sea, then he might be ſure to returne ſafe unto the Haven; though he ſhewed ſome countenance to Religion, yet he would be ſure to ſave himſelfe. Many think it wiſedome not to venture all in one bottome. It was once the ſpeech of a deep Politician, that it was good to follow the truth, but not to follow it too neare at the heeles, leſt it daſht out his braines. *Ananias* and *Sapphira* would be Chriſtians, they would joyne with the Apoſtles, they ſaw great things were done by them; their poſſeſſions muſt be ſold, and the money laid at the Apoſtles feet; but ſomething muſt be reſerved, in caſe

case they should want afterwards, and then repent them they had gone so farre, when it should be too late; and this is the very roote of Apostasie. But it is otherwise with a sincere heart that followes God fully; in such a one there is a holy kinde of desperatenesse, so to cast it selfe upon God, and his wayes, as never to expect any comfort, any good, but there; and therefore this is that it must rest to for ever, and follow after for ever. Cap. 1.

3 The soule that followes God fully, will follow him for ever, because in the full following of the Lord, it findes so much ease, peace, joy, satisfaction, as it is for ever setled and confirmed in this way; there is never ease, sweetnesse, and full contentment in Gods wayes, untill the heart comes off fully; till then, it is distracted with jealousies, feares, doubts, lingrings after some other way, many temptations pestering the spirit continually: but when it is fully come off, then it goes on with 3

Cap. 1.

Tutiores vivimus, ſi totum Deo damus; non autem nos illi ex parte, & nobis ex parte committimus. Aug. de bono perſeverant. c. 6.

eaſe; it is ſatisfied, and bleſſeth it ſelf in the way wherein it is; temptations vaniſh, the ſoule is freed from much diſtraction and trouble. As the ſhip that is part in the mud and part in the water, is battered up and downe, and beats up and downe, ſo as in a little time it beats it ſelf all in pieces; but if it be taken off from the mud, and bee put into the full ſtreame, it goes with eaſe and ſafety. Thus it is with a mans heart, while it ſticks partly in the mud of the World, or filth of any luſt, and conviction of conſcience ſtrives to raiſe it, but it is not fully taken off, there is nothing but vexation and trouble in that ſoul: but when it is taken off, and gives up it ſelf fully to God in his bleſſed and holy wayes; Oh, that ſweet and bleſſed eaſe that now it findes! When a man halts, the way is tedious to him, he is ſoone weary, and gives over; but when he is ſound, the way is eaſie, he holds on his way to the end: ſo when there is falſeneſſe in mens hearts, they do but halt

halt in the waies of God, they quickly finde them tedious; but others who are of ſound ſpirits, they finde them delightfull, and go on with ſtrength, and hold on to the end. The reaſon that Philoſophers give why the heavens are incorruptible, is, becauſe the forme of them is ſo excellent, as it wholly fills up the utmoſt capacity of the matter; ſo the reaſon of the holding on of the upright heart, is, the full ſatisfaction of it, the filling up the full capacity of it, with contentment and delight in Gods wayes. Thus you have heard what it is to follow God fully. Cap. 2.

Cap. II.

The excellency of this frame of ſpirit, in foure things.

THE ſecond thing propounded in the point, was, to ſhew wherein the excellency of ſuch a kinde of frame of ſpirit 2

Cap. 2.

rit lies; take it in these four things.

1 First, this is truly to honour God as a God, except God be honoured as infinite, he is not honoured as God; now it is the full following him that onely honours him as infinite; where God is followed and not thus, he is followed no otherwise then a creature may be followed; this is not therefore to honour him as a God, but rather it is a dishonour to that infinite excellency and blessedness of his, whereby he is infinitely above all that creatures are, or that they are any way capable of. The great thing that God aimed at in the creating of the heavens and earth, was, that he might by Angels, and men, be honoured as a GOD, and therefore that which gives him this, hath true and much excellency in it.

2 Secondly, this full following of God, doth much honour the work of Grace, and the profession of godliness; it shewes a reality, power, excellency and beauty in it; it shewes that

Cap. 2.

that it proceeds out of the fulneſſe of Jeſus Chriſt, ſuch as hath high and heavenly principles; when there is power, proportion, and conſtancy in a mans waies, there muſt needs be much beauty in them; there is a forcing of conviction from the conſciences of evill men by them: this takes away all pretences from men, that they know not how to ſpeak evill of the wayes of godlineſſe; they know not how to oppoſe and perſecute them; when they can ſee no flaw, when, though they watch what they can, yet they can ſee nothing unſutable to their principles. The principles of godlineſſe for the moſt part are acknowledged by the conſciences of the worſt, who have any light in them; and therefore when all a mans wayes are ſutable to theſe, it puts wicked men to a ſtand; they know not what to ſay againſt ſuch men, nor againſt their way; but their owne thoughts tell them, that ſurely there is ſomething in theſe men, that hath reality, and power, and divine excellency

Cap. 2. lency in it, that is from none other but from God himself.

3 Thirdly, this hath such excellency in it, as that God himselfe boasts of such as these are; as they glory in the Lord, and blesse themselves in the Lord; so the Lord seemes to glory in them, and to account his name blessed by them; as you may see how God rejoyces in, and makes his boast of *Iob*, *Chap.* 1. *verse* 8. *Hast thou considered my servant Iob, that there is none like him in the earth, a perfect, and an upright man?* And so of *David*, *I have found a man after mine own heart, which shall fulfill all my will:* So of those we reade of in *Rev.* 14. *These are they which were not defiled*; and againe, *These are they which follow the Lambe whithersoever hee goeth*; and againe in the same verse, *These were redeemed from among men, being the first fruits unto God, and to the Lambe, and in their mouth was found no guile.*

4 Fourthly, this following of the Lord fully, doth ever attain its end; it

it prosperś in that it works for: in whatsoever thing any soul follows the Lord fully, it shall be sure to accomplish that it aymes at, and to be satisfied in that it would have: As *Hos.6.3. Then shall we know, if we follow on to know the Lord:* Thus *David*, in *Psa.63.* where his soule thirsted after God, his flesh longed for him, his soul followed hard after him; he saith himself in the same *Psalme*, that Gods right hand did now uphold him, and that his soule should be satisfied, as with marrow and fatnesse; and his mouth should praise the Lord with joyfull lips; and the King shall rejoyce in God. Cap.3.

Cap. III.

Rebuke to divers sorts, whose spirits are not full in following after the Lord.

IF thus to follow the Lord fully, bee so excellent, if this fulnesse of spirit bee such an honour unto Gods

Cap. 3. Gods people, then justly are those rebuked, whose spirits are not full in following the Lord, who acknowledge the Lord worthy to be followed, but their spirits are sleight and vain, their hearts are straitned in the wayes of the Lord; they doe not fill up this blessed work of following after the Lord; their hearts doe most basely fall, and most miserably vanish in it.

1 As first, some are convinced, their judgements and consciences are for God, but their lusts carry them violently another way: Oh the miserable torment of these mens spirits, while their consciences draw one way, and their lusts another! it is not so great an evill to have wilde Horses tied to the members of ones body, tearing of them by drawing contrary wayes.

2 Secondly, others rest in their good inclinations, their good desires; they say they would faine doe better, and they hope God will accept the will for the deed; they like of

of Gods wayes, and ſpeak well of good men, and therefore they think their hearts are for God: but theſe deſires and good motions, are but as little buds and ſprigs that come out of the roots of trees, or from the middle of their body, which come to nothing, they never grow up to beare any fruit; theſe are yet farre from following the Lord fully and ſavingly; for, Cap. 3.

1 Their judgements are not yet inlightned, not throughly convinced of the poyſon and infinite evil there is in ſin; of that abſolute infinite neceſſity there is in the holy wayes of God; they ſee not the dreadfull Authority of God in every truth; they think it were well if things were amended, it were good if more were done then this; God help us, we have all our infirmities: and though they doe not as others doe, yet they hope their hearts are good towards God; were it not for ſome inconveniences they are like to meet withall, they could be content to 1

Cap. 3. Gods people, then justly are those rebuked, whose spirits are not full in following the Lord, who acknowledge the Lord worthy to be followed, but their spirits are sleight and vain, their hearts are straitned in the wayes of the Lord; they doe not fill up this blessed work of following after the Lord; their hearts doe most basely fall, and most miserably vanish in it.

1 As first, some are convinced, their judgements and consciences are for God, but their lusts carry them violently another way: Oh the miserable torment of these mens spirits, while their consciences draw one way, and their lusts another! it is not so great an evill to have wilde Horses tied to the members of ones body, tearing of them by drawing contrary wayes.

2 Secondly, others rest in their good inclinations, their good desires; they say they would faine doe better, and they hope God will accept the will for the deed; they like of

of Gods wayes, and ſpeak well of good men, and therefore they think their hearts are for God: but theſe deſires and good motions, are but as little buds and ſprigs that come out of the roots of trees, or from the middle of their body, which come to nothing, they never grow up to beare any fruit; theſe are yet farre from following the Lord fully and ſavingly; for, Cap. 3.

1 Their judgements are not yet inlightned, not throughly convinced of the poyſon and infinite evil there is in ſin; of that abſolute infinite neceſſity there is in the holy wayes of God; they ſee not the dreadfull Authority of God in every truth; they think it were well if things were amended, it were good if more were done then this; God help us, we have all our infirmities: and though they doe not as others doe, yet they hope their hearts are good towards God; were it not for ſome inconveniences they are like to meet withall, they could be content 1

to

Cap. 3. to doe more then they doe. But what is this, to that mighty work of God upon this ſpirit, convincing of the infinite neceſſity, equity, beauty of his bleſſed wayes? What is this to that ſight of Gods infinite, dreadfull authority? Thoſe whoſe hearts the Lord takes off from other things, to work fully after himſelfe, he begins thus with them, in the powerfull enlightning, and convincing of their judgements.

2 2 Theſe never were made ſenſible of their inability to have holy deſires after God, ſo as to ſee any need of any ſpeciall work of the holy Ghoſt, to raiſe ſuch deſires in their hearts. Thoſe who are not ſenſible of their inability to holy deſires, though they may have many flaſhes like unto holy deſires, yet they are wholly ſtrangers to thoſe deſires after God, which are truly holy.

3 3 Theſe prize not the meanes of grace, they long not after them, they will not labour, they will not be at charge,

charge, they will not endure hardship to attaine them, they are not conscionable in the use of them in any power; they use not all means; if one way will not bring their desires to effect, they try not other wayes; they are not solicitous about the successe of meanes, they look not much after them, but rest themselves in the bare use of them, not examining, not searching their hearts, to see what is in them that hinders the blessing, not bemoaning their unprofitablenesse under meanes. Cap. 3.

4 Their desires are not strong, unsatiable; other contentments quiet their hearts; Time weares away the strength of their desires, though they be as far from the enjoyment of the things that were desired, as they were at the first. 4

5 Their endeavours are not powerfull, they are not working constant endeavours; they doe not dedicate, devote, give up themselves, whatever they are, or have, to the seeking after the Lord; their consciences 5

Cap. 3.

cannot but tell them, that the ſtrength of their hearts, and endeavours, is after other things: *David* in the 119. *Pſalme*, 48. *verſe* ſaith, *That he would lift up his hands unto Gods Commandements, which he had loved; and hee would meditate in his Statutes:* He did not think it enough to have a love to, to have ſome wiſhes and deſires, to keep Gods Commandements, but he would lift up his hands to them, he would ſet himſelfe on work in labouring to obey them; he would meditate, ſet his minde and thoughts, to plot and contrive, how he might beſt come to the fulfilling of them, *Pſalme* 27. 4. *One thing have I deſired, and that will I ſeeke after.* Certainly thoſe ſleight, vaine deſires, and wiſhes that there are in many peoples hearts, are not the following this bleſſed God fully; they are but the dallyings, and triflings with God and their owne ſoules; they are ſo farre from bringing them unto God, as they prove to be their deſtruction; *The deſire of the ſlothfull killeth*

Grace cannot be had with doing nothing. *Nemo caſu fit ſapiens.* Sen. ep. 77.

killeth him, for his hands refuse to labor, Prov. 21. 25. Cap. 3.

Thirdly, others have good resolutions now and then in some good moods; the truths of God come darting in with some power, as they cannot but yeeld to them, and then they are resolved that they will doe better, that it shall not be with them as it hath been; they will set upon a new course of life, things shall be reformed, and their lives shall be changed; but yet these vanish too, they follow not God fully; They are as those in the 5. *Deut.* 27. who seemed to have strong resolutions to walk in Gods wayes; *Goe thou neare,* say they to *Moses, and heare all that the Lord our God shall say, and speake thou unto us all that the Lord our God shall speak unto thee, and we will heare it, and doe it:* But as the Lord said there, concerning them, *Verse* 29. So I may say of these, *Oh that there were such a heart in them*; How farre are they from having yet a heart to follow God fully? 3

Cap. 3.

For, 1 Their reſolutions are not fruits of their deep humiliation, for their former neglect of God, and the former ſinfulneſſe of their wayes; They are onely to procure peace unto themſelves for the preſent, their hearts being ſtirred by the power of the truth darted in.

2 They ariſe not from changed principles, from a renued nature, from out of love to the Lord, and his bleſſed wayes; hence they vaniſh, and they never bring them up unto the Lord.

4 Fourthly, others have ſtrong, ſudden affections, they feele ſometimes ſome meltings, in ſorrow for ſin, in hearing the bleſſed truths of God revealed to them; they feele ſome ſweetneſſe in the working of truths upon their hearts, they are ſenſible of ſome joyes in good things, they have a taſte of the powers of the world to come: When they heare Chriſt preached, or ſee his body broken, or his blood ſhed in the Sacrament, they think with themſelves;

Oh

Oh that Jesus Christ should come from heaven, to save such poor wretches as we are, that he should shed his precious blood, that he should die for such vile sinners! yet these are a great way off from following the Lord fully: Cap. 3.

For, 1 These affections are sudden, and flashing; the truths of God passe by them, leaving a little glimmering behind them, or as water passeth thorow a Conduit, and leaves a dew; but they soak not into the heart, as the water soaks into the earth to make it fruitfull. 1

2 These are stirred with the pardoning, comforting, saving mercies of God, but not with the humbling, renuing, sanctifying mercies: when the word puts them upon any hard thing to flesh and blood, it is unsavoury to them, their hearts turne from it; If the word urgeth to strict examination of themselves, if it puts them upon the finding out of the deceits of their spirits, their secret corruptions, and would straine 2

Cap. 3.

them to higher duties then their principles reach unto, then their spirits fly off; they seek to blesse themselves in that they have already, and think that these things trouble people more then needs, and if God should not be mercifull to such who finde such affections, such stirrings of heart as we doe, then Lord, what shall become of us?

3 These flashy affections do not arise from spirituall judgement, apprehending the spirituall excellencies of godlinesse, after a spirituall manner; their apprehensions of spirituall and heavenly things, are too too carnall and sensitive: Hence afterwards when they come to finde the good things of the wayes of God to be spirituall, and heavenly, not sutable to those apprehensions they had of them, their hearts are then taken off, as those we reade of in the 6. of *Iohn*, 34. *verse*; When Christ told them, *That the bread of God is hee which commeth down from heaven, and giveth life unto the world*, Oh say they,

Cap. 3.

they, *Lord ever give us this bread*; their hearts were up and exceedingly ſtirred; Well, as if Chriſt ſhould have ſaid, You ſhall have it, *I am the bread of life; he that commeth to me ſhall never hunger, he that beleeveth in me ſhall never thirſt*; as if he ſhould have ſaid; This muſt be done by faith, you muſt feed upon my fleſh by faith, and drink of my blood by faith. But now they having apprehended a ſtrange kinde of bread from heaven before, and afterwards hearing of no other, but comming to Chriſt, and beleeving in Chriſt, they were deceived of their expectations, and ſo were offended, and now their affections fall; for *verſe* 41. they begin to murmur at him, and *verſe* 60. they ſaid, *It was an hard ſaying, who could heare it?* and *ver.* 66. *From that time many of them went back, and walked no more with him.* The like example we finde in the *Galatians*: at the firſt they would have pluckt out their eyes for S. *Paul*, their affections were ſo ſtirred by his Miniſtery,

Cap. 3.

they apprehended ſome great matters in the meſſage of the Goſpel that S. *Paul* brought but afterwards, finding that thoſe great and excellent things that the Goſpel ſpake of, were onely ſpirituall, which their carnall hearts had little skill of, and could not reliſh, their affections were ſoone cooled, and they fell off from S. *Paul*. Take heed therefore of reſting to theſe flaſhy affections, for if you doe, when theſe are gone, your hearts will be left in darkneſſe. Many examples are knowne of ſuch, who have proved to be moſt vile Apoſtates; yet time was, wherein they have had many meltings, much ſudden ſtrong joy, ſo as they have profeſſed that the joy they have found hath been ſo great, that if it had continued but a while, they could not have lived, but their ſpirits would have expired. A ſolid work of the ſoule proceeding from an humble broken heart, caſting it ſelfe upon the faithfulneſſe, and freeneſſe of the grace of God in the promiſe, for pardoning,

doning, and ſanctifying mercy, and there reſting, ſo as willing to venture it ſelfe there for ever, though it hath no preſent ſenſe of joy, yet it is farre more to be prized then the ſtrongeſt of theſe ſudden flaſhes of affection. Theſe flaſhy affections which have not principles to maintain them, are like to Conduits in the City, running with wine at the Coronation of Princes, or ſome other great triumph, but it will not hold: they are like Land-floods, which ſeeme to be a great Sea, but come to nothing in a day or two; As there may be flaſhes of terrour, and yet no true feare of God. The Iſraelites were terrified when the Law was given, and yet God ſaith, *Deut.5.29. Oh that there were a heart that they would feare me*! So there may be flaſhes of joy, deſire, ſorrow, and yet no true ſanctified joy, deſire, or ſorrow at all. There is much deceit in mens affections; Affections not well principled, not well grounded, ſoone vaniſh; time will weare them away. The people of

Cap. 3.

of Israel at the giving of the Law, had their affections much stirred, so that one would have thought, they had been engaged unto the Lord for ever; and yet within fourty dayes, their hearts were so taken off from God, and his Law, as if God had never made himselfe known unto them; they call to *Aaron* to make them gods to goe before them, and say to the Molten Calfe, *These be thy gods, O Israel, which brought thee out of the Land of Egypt.* Another notable example wee have of people whose affections are strong for the present, and yet worne away in a little time, in the 13. of *Hosea* 1. *When Ephraim spake, trembling; he exalted himselfe in Israel, but when he offended in Baal, he died: When Ephraim spake,* that is, when *Ieroboam* who was of the Tribe of *Ephraim,* declared his purpose to alter the worship of God, the people at the first were exceedingly affected with it, and they stood all trembling at such a strange thing as that was; the very thought of

Sanctius in Hosea 13.

of it made their hearts to ſhake, becauſe they knew how jealous a God, the Lord was; *But Ieroboam exalted himſelf in Iſrael*, he went on reſolutely in his way, and would bring his purpoſe to effect; then the people in a little time, were brought to offend in *Baal*, and *then they died*, and they became a dead, ſottiſh, heartleſſe people, fit to receive, or do any thing though never ſo vile. Cap. 3.

Fifthly, others follow the Lord, but they follow him in a dull, heavy manner; there is no ſpirit, no heat, no life in their following of him, and therefore they doe not follow him fully: They reſt themſelves in a middle temper, in a luke-warme courſe; they like well of Religion, and profeſſion, but what need men goe ſo farre, what need they doe ſo much? As *Pharaoh* ſaid to the Iſraelites, *Exod.*8.28. *I will let you goe, onely you ſhall not goe farre away.* The judgement of theſe men is for a middle way; they are mixed ſpirited men, like *Ephraim*, *Hoſea* 7.8. mixed with 5

Cap. 3.

with the people, as a cake not turned, half baked and half dough; they goe on in an ordinary track of performing the duties of Religion without any growth, or any sensibleness of the want of growth; they set upon some faire way of Religion, which they perswade themselves is enough, and that they meane to hold to; they are content to make use of Christ, and the profession of Religion, so farre as may serve their own turnes; but to entertaine Christ, and his truth, as an absolute Lord to rule them, that their spirits cannot beare; in their converse there is no ribauldry, no filthinesse; so there is no warmth, no heat to refresh and quicken any gracious spirit, that hath to deale with them; in all the Duties of Religion that they perform, they take no pains with their hearts, to work them to God. *Luther* calls such kind of men, *Cainists*, that is, such as *Cain*, who offered to God the work done, but do not offer themselves to God; they content themselves with generall hopes

Cainiste sunt offerentes non personam, sed opus personæ. Luth. declamat. in Decal.

hopes of Gods mercy upon weak, and unexamined grounds; they never trouble themselves in calling things into question, about their conditions and their eternall estates; they never lay to heart the miseries of Gods Church; and the publike cause of God is not deare unto them; they have not heat enough to cause a melting spirit, for the dishonor that God hath by themselves; much more is that heat wanting, that should keep their hearts melting for that dishonor which God hath from others.

Now this temper is so far from following the Lord fully, as it is loathsome and abominable to the Lord; so loathsome, as he threatens to spue such out of his mouth. It is observable, that of all the seven Churches we reade of in the *Revelation*, there is some good said, every one is commended for something; onely this Church of *Laodicea* excepted, which was a luke-warm Church; and of this there is no good at all said; and yet none of the Churches had that

Rev. 3. 16.

Cap. 3.

that high eſteeme of it ſelfe as this had; none of them conceited themſelves to be rich, and encreaſed with goods, and to have need of nothing, as this did. No people doth ſo bleſſe themſelves in their way, as lukewarme people doe; and yet no people more abominable to God then they. What a diſhonour is this lukewarme temper to God, as if God were ſuch a God, as ſuch flat, fleight, dead-hearted formall ſervices, as are performed by them, were ſufficient to honour his holy, great, dreadfull and infinite Majeſty? God pronounceth a curſe in *Malac.* 1. *verſe* 14. againſt thoſe who doe not offer the beſt that poſſibly they can, in ſacrifice to him; and gives this Reaſon of it, *Becauſe my Name is dreadfull, and I am a great King, ſaith the Lord:* As if he ſhould ſay, Therefore onely the moſt high and excellent things that can be performed by the creature, are fit for to be tendred up to me. This luke-warme temper wrongs Jeſus Chriſt exceedingly, as if there were

Cap. 3.

were no other life and vertue in Jesus Christ, then to inable a man to do as they doe. What? hath Christ laid down his life, and shed his precious blood for the renuing of Gods Image in man, and is it nothing but this? if Christ had never come into the world, men might have done as much as this comes to. It is a wrong to the Holy Spirit likewise, for it is the speciall office of the Holy Ghost, for to be a Sanctifier, to frame the heart to God, to quicken the soule with the life of grace, and holinesse; and is this all it doth? this were a poore work, if there were no other but this. It dishonours holinesse, which is the most glorious thing in the world; the life of God, the Divine Nature; this makes it as if it were nothing but a morall, liveleſse, dead-hearted, empty thing; this puts holinesse in subjection to humane reason, to carnall wisedome; it must bow to their discretion, to the opinions and wayes of men; and in truth, to their base lusts, though it be in a more

Cap. 3.

more cleanly way, then in others. Be convinced then, that this is not that following the Lord fully, which is the honour of Gods people in his eyes.

6

Sixthly, some go beyond this dull luke warme temper, they are very forward in some things, but in other things their hearts stick; they come not off fully in them. *Agrippa* saith of himselfe, that *Paul* had almost perswaded him; the words are, *Thou perswadest me a little.* The hearts of these men are divided, as it is said of those in *Hosea* 10. 2. they will not let goe their profession, but will keep their corruption too. As *Camden* reports of *Redwald* King of the East Saxons, the first Prince of his Nation that was baptized, yet in the same Church had one Altar for Christian Religion, and another for Sacrifices unto Devils: Thus these men joyne Religion and their lust together. If they let out their hearts inordinately to any contentment, and take liberty sometimes in satisfying some lusts, they think to make up all a-

ἐν ὀλίγῳ με πείθεις.

gaine

gaine by some forwardnesse and earnest devotion in some other thing; as many who get surfets think they can sweate and purge them out again. Cap. 3.

This division of heart the Lord cannot endure, and therefore it follows in that place of *Hosea*, *They shall be found faulty*; or as the words are read by some, *Now shall they be made desolate:* for in the Hebrew, the word signifies both to bee guilty, and to be desolate. It is too much boldnesse and presumptuousnesse in men, to venture to take liberty to themselves, to chuse wherein they will yeeld to God in some things; but in others presume to satisfie themselves; this is not to cast downe our soules before the Lord, as poore, condemned, vile creatures, to lie at his mercy in an humble, faithfull resignaton of our selves up to him, in all we are, or have, which is that honour that God expects from us, and is infinitely due unto him. While our hearts are thus divided between God and other things; God doth

Cap. 3.

not account himselfe obeyed, or honoured at all in any thing; all that we seeme to doe, in truth, is nothing at all. Hence in *Ier.* 32. 23. the Prophet chargeth the people with this, that they neither walked in Gods Law, and that they had done nothing of all that God had commanded them to do; and *ver.* 30. he saith, they had only done evil: and in 2 *King.* 17. the people are said to feare the Lord, and serve their own gods, *verse* 33. and yet in *verse* 34. the Text sayes, that they feared not the Lord: shewing unto us, that where the heart is divided between God and other things, there God hath not the heart at all, God is not feared, he is not honoured at all. If we joyne the counsels of the flesh with the spirit, we frustrate all.

7 Seventhly, there are others who cannot be so easily convinced in what particulars they forsake God in any of his wayes; they seeme to have a generall forwardnesse in that which is good, but the truth is, they follow

follow themselves, and not God in all; they rise no higher then *Selfe* in all they doe; which their owne consciences, upon search made, will tell them; the Commandement of God may be made the pretence, but *Selfe* is the chiefe Engine, *Selfe* is the great mover in all. As Physitians putting in many operative ingredients into their Physick, and they are the things that work; but besides, they put in something to give a colour, or a little taste, which neither doth good nor hurt, that hath no operation at all: Thus it is in many mens Religion; self-ends are the operative ingredients in that they do, and the shew of obedience to God, is but that which gives the colour, that that which they doe may have the better appearance. It is impossible, that a man which seekes himself, should come up to this fulnesse of spirit that is required in this following of the Lord. *Hos.* 10.1. it is said, That Israel is an empty Vine; Why so? he bringeth forth fruit un-

Cap. 3.

Cap. 3.

Fructus adequatus eſt ei; ſo the old Latine.

to himſelfe; hee brings forth fruit, but yet is empty, becauſe hee bringeth it forth unto himſelfe. Where ſelfe ends are the cheife movers, there is no further latitude or degree of godlineſſe minded, but ſuch as may be ſerviceable unto them: Now they cannot but bee low, ſtrait, narrow, in compariſon of thoſe who lift up God in all they do; and therefore their Profeſſion muſt needs bee empty and ſcant; not full and powerfull, as it is in the other. A ſelfe ſeeking heart is alwayes an empty heart, but a gracious heart is fruitfull in all manner of pleaſant fruits, new and old: And what is the reaſon? *I have laid them up for thee, O my beloved, Cant. 7. v. laſt.* Obſerve the difference. Iſraell is en empty Vine, he brings forth fruit to himſelfe; but the Church here brings forth al manner of pleaſant fruit; for ſhee layes them up for her Beloved; ſhee brings them not forth for her ſelfe, as Iſrael did.

8 Eightly, others follow the Lord earneſtly

earneſtly a while, but afterwards they forſake him, they turne Apoſtates, they doe not fill up their worke they have begun, but undoe all againe; of whom it may be ſaid as *Lament.* 4. 8. They were whiter then Milke, they were as Rubies and poliſhed Saphires in regard of their glorious profeſſion; but now they are blacker then a Coale. God may juſtly complaine of them, as he did of his people, *Micah* 2. 8. *They who were my People yeſterday, are now riſen up againſt me, as an enemy:* it was far otherwiſe with them very lately, then now it is; Many are very hopefull at the firſt, yet they prove exceeding vile afterwards; yea, the more forward in good at firſt, the more vile after: As water that hath once beene heat, and growes cold againe, is colder then ever it was. Cap. 3.

It is reported of *Nero*, who proved the very Monſter of men for wickedneſſe, yet in the firſt five yeares of his reigne, he behaved himſelfe exceeding well, ſo that it was uſed as a

Cap. 3.

Neronis Quinquennium.

Proverb to expresse the good beginnings of men, *Neroes five first yeares:* So *Caligula*, who proved afterwards exceedingly wicked, yet *Iosephus* reports of him, that when he was young he travelled very diligently in good disciplines, he was of a sweet conversation, and modest, and he governed the Empire the first two yeares of his reigne, with most noble directions, behaving himselfe graciously towards all men: yea, *Iulian* himselfe, who proved such a cursed Apostate, yet when he was young, was very forward and hopefull; he was a publick Reader of holy Scriptures in the Church; he seemed to glory in nothing more then in Religion; he was of a very temperate diet, content with meane food, without much preparation; he used to lie hard in meane bedding, to watch much a nights, spend his time in study; he was very chaste, cleare from the least suspition of lust; those Officers that were about him, that served for nothing but to maintaine delicacy

Ioseph. Antiq. lib. 18. cap. 8, 9.

Petri Mart. Morentini praefatione in Iuliani Misopogonem.

Marcellinus, lib. 16. & li. 22.

Cap. 3.

delicacy and luxury, he baniſhed from him; he took no delight in publike ſhewes, when he came to them, he came rather of neceſſity, then for any pleaſure he took in them: he ſaith of himſelfe, that when he was on the Theatre, he was more like a deteſter of their Playes, then a ſpectator of them, and was preſent at them with trouble and diſdaine, and was joyfull when he went from them: he loved learning exceeding much; hearing of a Philoſopher that came to him out of *Aſia*, he leaps out of the doore, and goes to meet him, and kiſſes him, and entertaines him with much honour. In an Epiſt. of his to one *Ecdicius* a Governour of Egypt, he hath this notable expreſſion; *Some* (ſaith he) *delight in horſes, others in birds, others in beaſts, but I from my very childhood, have burnt with deſire after books.* He had an honourable eſteeme of mans ſoule, looking upon the body as vile in compariſon of it. There is this notable expreſſion reported of him,

Quidam equis, hi avibus, nonnulli feris delectantur; ego verò inde uſque à pueritia librorum cupiditate ardeo.

Cap. 3.

Turpe est sapienti, cùm habeat animum, captare laudes ex corpore.

concerning this; *It is a shamefull thing for any wise man, seeing he hath a soul, to seeke for praises from any thing that belongs to his body.* Hee seemed to have much uprightnesse in the course of Justice; he would not condemne upon accusations without proofe; there is this expression of his concerning this reported of him; when one *Delphidius* accused one before him, of a crime, of which he could not bring sufficient proofe; the party accused denyed the fact; this *Delphidius* answers, If it be sufficient to deny that which is laid to ones charge, who shall be found guilty? Then *Iulian* answers, And if it be sufficient to be accused, who can be innocent? Many other notable things are reported of him; but these I have related more fully, because in this example we may see how farre a man may goe in much seeming good; what hopefull beginnings he may have, and yet what a vile cursed Monster he may prove, if he lookes not to it. Let none then rest themselves in their

Et quis innocens esse poterit, si accusasse sufficiet?

their good beginnings; but as they have made entrance upon this work, in following the Lord, so let them labour to fill it up: and as for those who heretofore have seemed to be forward and hopefull, while they lived in good families, and under the care and watchfull eye of able and godly men; and yet have now forsaken the Lord, and his wayes: let such (I say) know, that it is an evill, and a bitter thing, to forsake the blessed God; to turne from him to follow after vanities that cannot profit; so greate an evill is it, that God himselfe cals the heavens to be astonished at this, *Ier.* 2.12,13. *Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord: For my people have committed two evils, they have forsaken me the Fountaine of living waters, and hewed them out Cisternes, broken Cisternes, that can hold no water.* The evill of this forsaking the Lord, were great, if this were all.

Cap. 3.

First, that all your labour in Religion, that all that you have done, is lost: 1

Cap. 3.

lost: In *Hosea* 8. 2. *Israel shall cry to me, My God we know thee*; but *verse* 3. *Israel hath cast off the thing that is good*; therefore, *ver.* 7. it is said, that *They have sown the wind, and shall reap the whirlewind*: It is but a sowing to the winde, to follow God in some things, and not to hold on in our way. In the 2 *Ep.* of S. *Iohn*, and the 8 *ver. Look to your selves*, saith S. *Iohn*, *that we lose not those things that we have wrought*: It is an evil thing, to lose all that we have wrought for; but this is not all.

Secondly, if you leave off from following the Lord, all the good that ever you have done, and made profession of, shall serve onely to aggravate your sin, and encrease your torment.

Blasphemiam ingerit Religioni quam colit, qui quod confitetur non ante omnes impleverit. Cypr. de sing. Clericorum.

Thirdly, this leaving off from following the Lord, is a great dishonour to God and his wayes; an upbraiding of them, as if they were not good enough to draw the heart constantly after them; as if there were not that in them, that they make shew for.

Hence

Cap. 3.

Hence the Lord pleads with his people, *Ier.* 2.5. who had forſaken him, *What iniquity have your Fathers found in mee, that they are gone farre from me, and have walked after vanity?* As if he ſhould have ſaid, The world may think my wayes are unequall, men may think that I have not ſhewn my ſelf a God, ready to doe good, and to reward thoſe who follow me. *The forſaking of the truth, the profeſſion whereof we have once taken up, it is to put Chriſt to open ſhame, Heb.* 6.6.

Fourthly, ſuch men as theſe, doe much miſchiefe in the world; they are grievous ſcandals; they make the good wayes of God to be evil ſpoken of; they harden mens hearts againſt them, and the profeſſion of them; many in hell curſe them, as the cauſe of their ruine: if a man were born to doe miſchiefe, he could not doe greater any way, then this. So much hurt is done by them, they cauſe ſuch blemiſhes, ſuch ſpots to be upon the profeſſion of godlineſſe,

as

Cap. 3. as we should be glad if we could wash them off with our deerest hearte-bloud, and account it well bestowed: but woe be to them by whom these offences come. The greatest part of all the scorne, contempt of, and opposition against the wayes of God, and godly men, shall be charged upon these men, as the causers of it; for were it not for such as these, wicked men could not tell what to say for themselves, in their opposition of those wayes of godlinesse, which in themselves are so equall, and good, and blessed; woe be to them, by whom such offences come.

5 Fifthly, These men shall have their spirits filled with horrour; they did not fill up their work in following the Lord; but God and conscience shall follow them, with anguish, and horrour, and fill up their spirits with them. It may be, once they had some flashy comforts in the performance of some duties; but they shall be all taken from them, and dismall horrour,

Cap.3.

horror, and hideous amazement of ſpirit ſhall poſſeſſe them, *Pro.14.14. The backſlider in heart ſhall bee filled with his owne wayes*; Much more then, the backſlider in heart and life too, hee ſhall bee filled, he ſhall have enough of them. Conſcience one day will upbraid, flie in the face, and teare the hart. Oh wretched creature, what haſt thou done? whom haſt thou forſaken? is it not the God of life, and peace, and comfort, and all good, that thou haſt forſaken; are they not the bleſſed wayes of holineſſe, the wayes of eternall reſt and peace that thou haſt left? God hath likewiſe forſaken thee, and all good and comfort begins to withdraw it ſelfe from thee; thou art like to bee left in horrid diſmall darkneſſe; Juſt it is that thou ſhouldſt be left as a forſaken, forlorne, miſerable wretch, who haſt thus wretchedly and vilely forſaken God, and his truth, for the enioyment of ſuch poore, baſe things as thy heart is turned aſide unto. How wilt thou be able to look upon the

Cap. 3. the faces of those, with whom thou hast formerly joyned in holy duties, and hast had communion with? But how canst thou look upon the face of the blessed God, when he shall appeare in his glory unto thee? What anguish will it be to thee when thou shalt see others, who have continued in their way following the Lord, to be for ever blessed in that God, whom their souls have followed, and cleaved constantly unto? but thy selfe, because thy base unbeleeving heart dared not venture all upon him, now thou art cast out for ever, as an eternall curse: Oh what rack of conscience will it be, when thou shalt see in what a faire way once thou wert, but for want of comming off fully, and constantly in such and such particulars, thou art now for ever lost?

6 Lastly, these men are hatefull both to God and Men; they are hatefull to Men, because they goe so farre; and to God, because they goe no further, as *Heb.* 10. 38. *If any*

man

Cap. 3.

man draw back, my ſoule ſhall have no pleaſure in him. Oh what a happy thing were it, if God would trouble the wayes of theſe poore creatures, if he would make them bitter and grievous to them, if he would magnifie his mercy, and his power in turning their hearts againe towards him, if he would deale with them as he did with his people, *Hoſea* 2. 6, 7. *Hedge up their wayes with thornes, make a wall that they ſhould not find their paths,* that ſo they might at length come to that bleſſed reſolution we finde there; *I will goe and returne to my Husband, for then it was better with me then now*; So I will goe and returne to my former wayes, and follow after the Lord againe, from whom I have wretchedly departed, for then it was better with me then it is now; then I had more comfort, more peace, more ſafety, more bleſſing then I have now; And let ſuch know, that though it were juſt with God, for ever to reject them who have forſaken

Cap. 3. the faces of thoſe, with whom thou haſt formerly joyned in holy duties, and haſt had communion with? But how canſt thou look upon the face of the bleſſed God, when he ſhall appeare in his glory unto thee? What anguiſh will it be to thee when thou ſhalt ſee others, who have continued in their way following the Lord, to be for ever bleſſed in that God, whom their ſouls have followed, and cleaved conſtantly unto? but thy ſelfe, becauſe thy baſe unbeleeving heart dared not venture all upon him, now thou art caſt out for ever, as an eternall curſe: Oh what rack of conſcience will it be, when thou ſhalt ſee in what a faire way once thou wert, but for want of comming off fully, and conſtantly in ſuch and ſuch particulars, thou art now for ever loſt?

6 Laſtly, theſe men are hatefull both to God and Men; they are hatefull to Men, becauſe they goe ſo farre; and to God, becauſe they goe no further, as *Heb.* 10. 38. *If any man*

Cap. 3.

man draw back, my soule shall have no pleasure in him. Oh what a happy thing were it, if God would trouble the wayes of these poore creatures, if he would make them bitter and grievous to them, if he would magnifie his mercy, and his power in turning their hearts againe towards him, if he would deale with them as he did with his people, *Hosea* 2. 6, 7. *Hedge up their wayes with thornes, make a wall that they should not find their paths,* that so they might at length come to that blessed resolution we finde there; *I will goe and returne to my Husband, for then it was better with me then now*; So I will goe and returne to my former wayes, and follow after the Lord againe, from whom I have wretchedly departed, for then it was better with me then it is now; then I had more comfort, more peace, more safety, more blessing then I have now; And let such know, that though it were just with God, for ever to reject them who have forsaken

Cap. 3.

ſaken him; juſt to ſay, that vanity ſhould bee their portion, who have turned after lying vanities; and many of the Ancients have made the caſe of ſuch exceeding doubtfull, eſpecially if after conviction they have forſaken God againe and againe; as *Clemens Alexandrinus* thought, that God might give ſuch the firſt and ſecond repentance, but if they fell oftner, there was no renuing them by repentance. And *Origen* ſeemed likewiſe to bee of the ſame minde, in his 5. *Homily* upon *Leviticus*, *chap.* 25. So *Tertullian* in his Book of repentance: *God grants* (ſaith he) *a ſecond repentance, but no further.* Thus we ſee the ſtrictneſſe of theſe Ancient times. But though theſe leave theſe men exceeding comfortleſſe, yet let them know, that the Lord cals them to returne again unto himſelfe: *For though it be* (ſaith the Lord) *that if a wife have played the harlot, and ſhee be put away and become another mans, her husband will not receive her again*; yet ſaith the Lord *Ier.* 3. 1. *Thou haſt played*

Clemens Alex. quoted by *Sympſon* in his hiſtory of the Church, in the ſecond century.

Tert. thought their caſe deſperate, eſpecially who fell into the ſin of uncleanneſſe. *Lib. de pudicit.* ſpeaking of that place, *Heb.* 6. 6. *It is impoſſible that they who were once inlightned, &c.* He ſayes, that this Author knew no ſecond repentance promiſed to the Adulterer and Fornicator. *Nunquam mœcho & fornicatori ſecundam pœnitentiam promiſſam ab Apoſtolis.*

played the harlot with many lovers, but yet returne to mee: and verſe 22. Returne yee back-ſliding children, and I will heale your back-ſlidings: Oh that your hearts would anſwer, as theirs there did! Oh that this gracious offer of the Lord, might have the ſame effect upon your hearts as it had upon theirs! Behold, ſay they, wee come unto thee, for thou art the Lord our God; truely in vaine is ſalvation hoped for from the hils: &c. Wee ſee, wee ſee, wee have beene utterly deceived; the wayes that we have choſen, have not beene good; ſhame hath devoured our labour, we have beſtowed our labour in ſhamefull things, we lie downe in our ſhame, and our confuſion covereth us, for wee have ſinned againſt the Lord our God. As when a man goeth from the Sunne, yet the Sunne-beames follow him, ſhine on him, warme him; ſo though thou haſt departed from the Lord, yet the beames of Gods mercy this day follow thee, they ſhine on thee; Oh that they might ſo warme Cap. 3.

Cap. 4. thy heart, as to cause thee to return.

Cap. IV.

Comfort, and encouragement to those who follow the Lord fully.

IF this following of the Lord fully, be the honour of the Saints before the Lord; then here is comfort, and encouragement to those whose conscience doth witnesse, that their hearts, and wayes are fully after the Lord. What ever others do, yet there are a generation of men in the world, who do fully follow the Lord; Blessed are you of the Lord, you are honourable in the eyes of God and man, you make up in part that hurt that is done to Religion by others; you bind up the wounds of Jesus Christ, and do in part heale his scarres: If you be content to give up all to God, to betrust God with all, know that there are many blessed

Cap. 4.

blessed promises, full of mercy, and encouragement for you, that God will make good to the full unto you; yea, they shall come to you fuller of goodnesse, and blessing then you can imagine. *Caleb* challenged this promise of God to him made in this place, upon this ground, *Ioshuah* 14. 8. five and forty years after it was made; for he was but forty years old when he went to spie out the Land, and when he challenged this promise in this place, he saith *verse* 10. *I am this day fourscore and five yeares old.* Though God may seeme to deferre a while the fulfilling of his promise; yet be encouraged to follow him still, for the eye of God is upon you, to make good his word unto you, and the longer it stayes, the more full with good and blessing it will come. God seemed to deferre a long time that promise he made to *Abraham*, *That he would make his seed as the starres of heaven*; for two hundred and fifteen years after this promise was made, there were but

Cap. 4.

seventy soules that came out of *Abrahams* loynes, namely, when *Iacob* went down into *Egypt*; which if wee compute the time, wee shall find to bee just two hundred and fifteene yeares: for *Abraham* was seventy and five yeares old when the promise was made; hee was an hundred yeares old when *Isaac* was borne; *Isaac* was forty years old before he married, and hee continued twenty yeares without a child; and *Iacob* was one hundred and thirty yeares old when he went into *Egypt*; so that the time fals to be just two hundred and fifteene yeares, which was just halfe the time, from the promise till the people of Israels comming out of *Egypt*, which S. *Paul* saith, *Gal.* 3. 17. was four hundred & thirty years. Now observe, that whereas God halfe this time did but little for *Abraham*, in the fulfilling of this his promise, yet because *Abraham* followed him fully, ventured himselfe wholly upon the faithfulnesse of the Lord, see how fully God came in with

Cap. 4

with his mercy at the laſt; for, in the ſecond two hundred and fifteen yeares, hee ſo encreaſed his ſeed, that from ſeventy ſoules, they were growne up to bee ſixe hundred thouſand, and three thouſand, and five hundred and fifty, *Num.* 1.45, 46. and theſe onely from twenty yeares old and upward, ſuch men as were able to goe to warre; there was thus many of theſe, beſides all children and women, which it is like were far the greater number; yea, and the Tribe of Levi was not numbered amongſt this number; there were two and twenty thouſand and upwards of them beſides. Thus you ſee, how fully God comes in at the laſt in his mercy, and making good his word of promiſe to ſuch who follow him fully. Be you as full as you can in following the Lord, the Lord will bee as full towards you, in doing good unto you; Gods mercy ſhall be every as full, as your obedience can bee, 2 *Sam.* 22.26. *with the upright thou wilt ſhew thy ſelfe upright:* The words

Cap. 4.

are in the Originall, *with the strong and perfect, thou wilt shew thy selfe strong and perfect.* God will goe on strongly to his perfection of mercy towards them, who doe go on strongly in their perfection of obedience towards him. *Psal.* 11.7. *The Lord loveth righteousnesse, and his countenance doth behold the upright:* The words translated word for word are thus, *The Lord loveth righteousnesses, and his faces shall behold the upright. Righteousnesses*, that is, when all the duties of righteousnesse are together. *And his faces shall behold*; that is, all the severall kindes, and manners of the blessed comfortable manifestations of his love the upright shall have. The great difficulties thou meetest with in Gods wayes, (if thou beest not discouraged, but goest thorow them) they shall turn to thy greatest comforts: As *Caleb*, who was not discouraged by the *Anakims* those great Gyants, and the strong places they lived in, which so much discouraged the rest;

There-

Therefore *Hebron*, the place of the Gyants, was given unto him for a poſſeſſion, *Ioſhuah* 14.12, 13, 14, and 15, *verſes*. Cap: 4.

God certainly will remember the kindneſſe of thoſe who are willing to follow him through the Wilderneſſe of difficulties and diſcouragements, *Ieremy* 2.2. You who doe thus, ſhall die without ſtain, without any blur, which few doe; your memories ſhall be ſweet, and bleſſed, when you are dead and gone: You ſhall have *an entrance miniſtred unto you abundantly, into the everlaſting Kingdome of our Lord and Saviour Ieſus Chriſt*, 2 *Pet.* 1.11. This is promiſed, not onely to thoſe that are godly, but abound in it, as *verſe* 8. They ſhall be as a ſhip comming gloriouſly into the Haven with full ſaile: Thus S. *Paul*, 2 *Tim.* 4.7, 8. with much confidence and full aſſurance concludes, *That ſeeing he had fought the good fight, and finiſhed his courſe, and kept the faith, henceforth there was laid up for him, a crowne of righteouſneſſe, which*

Cap. 4.

the righteous Iudge should give him at that day: hee challengeth it upon the righteousnesse of God. When the soules of these who have followed God fully, are to enter into heaven, the everlasting doores shall stand wide open for them; as when great men come to a house, the great gates are set open for their entrance; and in Heaven, oh how full a reward shall there be there for them, as 2 *Ep. Ioh.* 8. *vers. There is fulnesse of joy at Gods right hand, Psalme* 16. *ult.* So full as shall be more then can enter into them; they must enter into it, because it cannot enter into them; there they shall not taste of joy and happinesse, but shall bee filled up with them. This, Christ encouraged his Disciples withall, *Luke* 22.28,29. *Yee are they which have continued with mee in my temptations, and I appoynt unto you a Kingdome, as my father hath appoynted unto mee.* With this, S. *Paul* encouraged himselfe, in all his afflictions hee met withall, while hee was following the Lord, 2 *Cor.* 4. *ver.* 17. For

Ibi non gustabunt quam suavis sit Deus, sed implebuntur, et satiabuntur dulcedine mirifica. Cypr. de Assent.

For our light affliction, which is but for a moment, worketh for us a farre more exceeding eternall waight of glory. Cap. 4.

First, it is glory, and this word alone implies that there is exceeding much in it; but further, it is a waight of glory, yea, an eternall waight of glory; and more then that, an exceeding eternall waight of glory; as if yet it were not expreſt fully enough, hee addes further, a farre more exceeding eternall waight of glory; and what expreſſion can bee fuller then this? This was that likewiſe that incouraged *Moſes* in his full following the Lord, forſaking the pleaſures, the riches, the treaſures of Egypt, that hee might follow the Lord fully; *For hee had*, ſaith the Text, *a reſpect unto the recompence of reward*, *Hebrewes*, 11.26. And you whoſe hearts and wayes are fully after the Lord, have the more cauſe to rejoyce in this your bleſſednesſe, becauſe it is the bleſſednesſe but of a few. *Iniquity ſhall abound* 1

Cap. 4.

bound, saith Christ, *and the love of many shall waxe cold, but he that endures to the end, shall be saved:* It is but a he, in the singular number, that endures to the end. Let these encouragements then fill your hearts with joy, and your spirits with renued resolutions and vigour, to fill up your course; let them fill your sailes, that you may goe on with strength, and prosper, and be for ever blessed in your way. I conclude this Use with that of the Apostle, 2 *Cor.* 7. 1. *Seeing we have these promises, (these incouragements) let us labour to perfect our holinesse in the feare of God.* And thus I passe to the last Use, which is of Exhortation.

CAP.

Cap. V.

An Exhortation to follow the Lord fully.

NOw the Lord carry our hearts fully after himself: As the two blinde men, *Matth.* 20. *verse last*, as soon as their eyes were opened, they followed Christ; so were our eyes opened, we would certainly follow after the Lord; were they fully opened, our hearts would follow fully. Many of you have some convictions, some inclinations, stirrings of affections, good resolutions; you begin to have good thoughts of Gods wayes, you are almost perswaded: Oh that the work were throughly done! it is pity but that these beginnings should be improved. When Christ saw the good inclinations of the young man, when he came unto him, the Text saith, He looked upon him, and loved him: those

Cap. 5. those beginnings are lovely; but how lovely then would the full work be, if these beginnings were brought to perfection?

In this Use we shall shew, first, the Motives which may draw our hearts to the following of the Lord fully.

2 What it is that hinders the soule in this worke, that it may bee prevented.

3 What it is that would bring off the heart fully indeed.

1 For the first; there is infinite reason, that our hearts should bee fully after the Lord: for,

1 There is a fulnesse of all good in God; hee is worthy; *Thou art worthy O Lord, to receive glory, honour, and power, Revel.* 4. 11. Thou art worthy to receive the highest honour that any of thy creatures can by any meanes give unto thee. The Heathen gods were honoured, as those who were onely Authors of some particular good things; and therefore there were such a multiplicity of them: one was honoured as the Author

thor of one good thing, and another as the author of another; and therefore particular honour was sufficient for them. There was no reason, that any of them should have the whole soule, working in the fulnesse of the operations of it after them; but our God is not so; he is an universall good, in whom there is all good, and from whom all good flowes, and by whom all good is preserved in the being it hath; and therfore it is a most absolute, universall honor and service that is due to him; if wee had a thousands of soules, and if they were all of ten thousand times larger extent then they are; yet infinite reason there would bee, that they should all in the full latitude, extent, & strength of them, work after this our God, to honor and magnifie, and worship this God for ever. As that blessed Martyr once said, What, have I but one life to lay downe for Christ? If I had as as many lives, as there are haires upon my head, they should all goe for Jesus Christ: He saw Christ worthy

Iohn Ardley.

Cap.5. worthy of all he had, yea, of more then he had. This was Gods own Argument to *Abraham*, *Walk before me, and be upright*; be perfect, for I am God al-sufficient, I have all perfection in me, and therefore be thou perfect before me.

2 Secondly, consider God might have had full glory in your destruction; let him not be a loser in his shewing mercy to you. How much better is it for you, that he should have the fulnesse of his glory, in his mercy to you, then the fulnesse of it in his judgements upon you? This he might have had long ago: yea, and the fulnesse of his glory he will have; if you give it not to him, he will force it from you.

3 Thirdly, Christ hath fully gone thorow the great work of Redemption; he would never leave it till he had fully accomplished all, and said, It is finished. This was a mighty work, for the accomplishment whereof, he passed thorow more difficulties, then ever thou art like to do, in the fullest measure

Cap. 5. 4

measure of following the Lord, that possibly can be.

Fourthly, yea, Gods mercies for the present, are very full towards you; his pardoning mercies, and his supplying mercies, with all things needfull; when he receives thee to mercy, he fully pardons all thy sins, he leaves nothing upon the score; he remits all thy punishments. This was *Davids* Argument, *Psal.* 103. 1, 2, 3. *Blesse the Lord, O my soule, and all that is within me, blesse his Holy Name:* and blesse the Lord, O my soule, again; as if he should say, O let God be fully blessed by me: why? what was that, that raised and inlarged *Davids* heart? It followes, *Who forgiveth all thine iniquities, and heales all thy diseases*; and *verse* 4. *He crowns thee with loving kindnesses*; and *ver.* 5. *He satisfies thy mouth with good things.* God gives his servants a fulnesse in all they doe enjoy; his grace exceedingly abounds towards them in every thing. That place in 2 *Corinth.* 9. 8. is very remarkable for the

Cap. 5.

the setting out of the abounding of Gods grace towards his people; *And God is able* (saith the Text) *to make all grace abound towards you, that ye allwayes having all sufficiency in all things, may abound to every good work.* What ever God is able to doe for us, by faith wee make it as if it were done. And this power of God is set forth to the *Corinthians*, as a Motive to perswade them to full obedience, that they might abound to every good work; which if they did, they should have this power of God active, fully working for them, according to these large expressions wee have of it in this Scripture. And observe the severall expressions.

1 It is grace.
2 Then all grace.
3 Then all grace abounding.
4 A sufficiency.
5 An all-sufficiency.
6 An all-sufficiency in all things.

And 7. alwayes an all-sufficiency in all things. And is not here an Argument full enough, to cause them and

and us, and all Gods people for ever, to abound in every good work. How often doth God fill our cup with mercy, and make it even run over; as *Psal.*23.5? If there shall be an All-sufficiency in all things, then there will be an all-sufficiency in our greatest straits, in our greatest afflictions, in our greatest feares: As it is said of the wicked, *Iob* 20.22. in the fulnesse of his sufficiency, he shall be in straits; the contrary is true concerning Gods people; in the fulnesse of their straits, they shall be in all-sufficiency. God causeth all his Attributes, and all the wayes of his Providence, and all his creatures to work for the good of his people; All that is in God, all that God doth, and all that belongs to God, is for them; therefore infinite reason there is, that all they are, that all they doe, that all they have, should work for his honour. Cap.5.

First, all that there is in God is for them, *Ier.*32.41. *I will rejoyce over them, to doe them good, and I will plant* 1

Cap. 5.

them in this land assuredly, with my whole heart, and with my whole soule: God cals for no more from thee then he is willing to give unto thee; he would have thy whole heart, and thy whole soule for his honour, and he promiseth to give thee his whole heart, and his whole soule, for thy good. Again, all that God doth, is for thee; *Psal.* 25. 10. *All the pathes of the Lord are mercy and truth, unto such as keep his Covenant and his testimonies:* The pathes of the Lord, are the wayes of God, in the passages of his Providence; not onely some particular acts, but the track of God in his wayes, his pathes: Now all these pathes of God, that is, all the workings of God in the wayes of his Providence, they are mercy unto such, they work mercifully for their good. And further observe, they are not onely mercy, but mercy in truth: God hath ingaged his truth, that they should thus work for them; God hath tyed this mercy to them by his truth. See here the difference between

Cap. 5.

between Gods mercy to his people, and his mercy to other men.

First, some of Gods pathes may be mercy to other men, but not all; or some particular acts of God, rather then his pathes: God doth not ordinarily goe on in a track and course of his mercies with them, as he doth with his people: As their obedience is onely in some particular acts, and no continued course; so Gods mercy to them, which comes from his generall bounty, is manifested onely in some particular acts of his, and not in any constant course. But it is otherwise in his dealings towards his people; they goe on in a constant course of obedience; they make Gods Commandements their pathes, and therefore God goes on in a constant course of loving kindnesse towards them, he makes his mercy to them the ordinary pathes wherein hee walks: As, *Psalme* 36. 10. *O continue thy loving kindnesse to them that know thee, and thy righteousnesse to the upright in heart.* The word in the Ori-

Cap. 5.

ginall, is, *Draw out thy loving kindnesse*. Gods mercies to his own, are a continued *Series*, they are drawn out from a constant Spring, they come forth from a never-failing Fountain; there is a connexion between one mercy and another; but as for others, God now and then onely casts his favours on them.

And observe a second difference; all Gods paths are mercy to his people, not some few; there are none of Gods dealings, but aime at good towards them; if God should cause one favour to follow another towards some wicked man, out of the fulnesse of his bounty; yet it cannot be said of any wicked man in the world, that all the pathes of God are mercy towards him. God hath his pathes of wrath and judgement, wherein he is comming towards him, though he be little aware of it: But this blessing of all the pathes of God being mercy, is a peculiar blessing to such as follow the Lord fully, in the uprightnesse of their hearts, in all the pathes

pathes of service and obedience. Cap. 5. 3

And thirdly, observe yet a greater difference then the former: All the pathes of God are not onely mercy, but mercy and truth to his people: though God may shew mercy to others, yet he hath not tied his mercy to them by his truth; they cannot challenge mercy from him by vertue of his truth; if they have mercy, it is more then they could have expected; they cannot be sure of the continuance of it one houre; they have nothing to shew for their mercy; they doe not hold their mercy upon that Tenor of Gods truth which his people doe. Nay, when God comes to make good his truth, to give his truth the glory of it, then there is an end put to their mercy; it is cut off from them; but there is a blessed connexion between Mercy and Truth in the good which Gods people doe enjoy; according to the like expression in the forenamed 36. *Psa.* 10. the loving kindnesse and the righteousnesse of God are put both toge-

Cap. 5.

ther, as the portion of an upright heart. And hence the mercies they have, are no other then such as they may expect, as they may build upon, before they come; such as are made over to them by the truth of God; and when they are come, they may be sure to hold them, because they hold them upon such a blessed Tenure as Gods owne truth. And hence the Scripture calls them *sure mercies*. See how confident *David* was of holding Gods mercies, *Psalm* 23.6. *Surely goodnesse and mercy shall follow me all the dayes of my life*.

And further; all that God hath, is for their good; the heavens, and earth, and all Creatures are theirs, and work continually for them: *Hosea* 2.21,22. *I will heare the heavens, and they shall heare the earth, and the earth shall heare the Corne, and the Wine, and the Oyle, and they shall heare Iezreel*: 1 Cor. 3.22,23. *The world, life, death, things present, things to come, all are yours, and ye are Christs, and*

Cap. 5.

and Christ is Gods: Rom. 8. 28. *And we know that all things work together for good, to them that love God.* This is a myſtery that the world is not acquainted with, but we know it, ſaith the Apoſtle. The world may think, that things work againſt us; yea, all things in the world ſeeme to work againſt us; but we know that all things do work for good, and they work together for good; though ſome particular things conſidered apart, may work for good to other men, yet take all together, and they work their ruine; but altogether works for good to us; although the good doth not ſeeme yet to come forth, yet it is a working for us; ſtay but till the work be done, and it will appeare: Good it will be, though it may be not the ſame good that we think of, yet a good that will be better for us; a greater good then we imagined or deſired. Now then, if all that is Gods be for thee, and works thus fully for thee, is there not reaſon then, that all that is thine

Cap. 5.

should be for God, and work as fully for him? Thine did I say? the truth is, there is nothing thine; for all is Gods; God hath a greater propriety in, and right to whatsoever thou art, and hast, then thy selfe; but God is pleased to let it be called thine, that thou maist freely give it to him: and if it be his owne, why should he not have it fully? If he thus inlargeth himself towards thee, how unequall is it, that thou shouldest be scant in thy service to him, and in thine honouring of him?

5 Fifthly, wicked men doe fully follow after that which is evill; an infinite shame and confusion then would it be to us, an infinite dishonour likewise unto God, if we should not as fully follow the Lord in that which is good? *Eccles. 9.3. The heart of the sons of men is full of evill:* and *Chap. 8.11. The heart of the sonnes of men is fully set in them to doe evill:* The Seventy translate this, *The heart of man hath a Plerophorie to evill*; it is set upon it without any doubt, or suspition;

מלא לב
ἐπληροφορήθη καρδία.
πληροφορία ἢ πίστεως, πληροφορία ἢ βεβαίως.

Cap. 5.

suspition; there is a plerophory of boldnesse to sin in them; why should there not be a plerophory, (that is) a full perswasion of faith in Gods servants to that which is good? *Micah.* 7. 3. the Scripture saith, that wicked men doe evill with both hands, earnestly: *Esay* 57. 5. Idolaters there are said to inflame themselves with their Idols; and *Ieremy Chap.* 8. 2. they are said, 1. To love their Idols: 2. To serve them: 3. To walk after them: 4. To seek them: 5. To worship them: all these five expressions together in one *Verse*, to set forth the earnestnesse and fulnesse of the spirit of Idolaters towards their Idols. Where have we five such expressions together, to set out the fulnesse of the work of mens spirits in following after the Lord? It was said of *Ahab*, that he sold himselfe to work wickednesse; what a fulnesse of spirit was there in him, in doing wickednesse? *Ier.* 23. 10. It is said there of the people, that their course was evill, and their force was not right.

Cap. 5. should be for God, and work as fully for him? Thine did I say? the truth is, there is nothing thine; for all is Gods; God hath a greater propriety in, and right to whatsoever thou art, and hast, then thy selfe; but God is pleased to let it be called thine, that thou maist freely give it to him: and if it be his owne, why should he not have it fully? If he thus inlargeth himself towards thee, how unequall is it, that thou shouldest be scant in thy service to him, and in thine honouring of him?

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Cap.5.

ſuſpition; there is a plerophory of boldneſſe to ſin in them; why ſhould there not be a plerophory, (that is) a full perſwaſion of faith in Gods ſervants to that which is good? *Micah.*7.3. the Scripture ſaith, that wicked men doe evill with both hands, earneſtly: *Eſay* 57.5. Idolaters there are ſaid to inflame themſelves with their Idols; and *Ieremy Chap.* 8.2. they are ſaid, 1. To love their Idols: 2. To ſerve them: 3. To walk after them: 4. To ſeek them: 5. To worſhip them: all theſe five expreſſions together in one *Verſe*, to ſet forth the earneſtneſſe and fulneſſe of the ſpirit of Idolaters towards their Idols. Where have we five ſuch expreſſions together, to ſet out the fulneſſe of the work of mens ſpirits in following after the Lord? It was ſaid of *Ahab*, that he ſold himſelfe to work wickedneſſe; what a fulneſſe of ſpirit was there in him, in doing wickedneſſe? *Ier.* 23. 10. It is ſaid there of the people, that their courſe was evill, and their force was not right.

Cap. 5.

right. That *vis*, that ſtrength, and force that was in their ſpirits, was not right; it was not after God, but after the wayes of ſin. How many difficulties will men paſſe thorow for their luſts? what coſt will they be at? how great things will they ſuffer? nothing is ſo deare unto them, but they will be content to part with it for, and beſtow it upon their Idols. How ſoon did the people, *Exodus* 32. break off their golden Eare-rings from their Eares, to make an Idoll withall? and ſhall not then our hearts and lives be more fully after the bleſſed God? We ſee wicked men ſtick cloſe to their wicked principles; they are bold, they will not be daunted, they will go thorow with the work they have begun, what ever come of it; ſhould not we much more ſtick to our principles? ſhould not we much more be undaunted in our way, and goe thorow with our work?

I remember I have read a paſſage in S. *Cyprian*, how he brings in the Devil

Cap. 5.

Devil triumphing over Christ in this manner; As for my followers, I never dyed for them, as Christ did for his; I never promised them so great reward, as Christ hath done to his; and yet I have more followers then he, and they doe more for me, then his doth for him. O let the thought of our giving the Devil occasion thus to triumph over Christ in our slackness and negligence in following after him, cause shame and confusion to cover our faces: and yet to put on this Argument a little more close; It may be you your selves heretofore, have followed sin fully, your hearts have been strong after evill, and your lives have been fruitfull in it; it may be you have been forward in putting forth your selves ringleaders in that which was evill; not onely stout and perverse your selves, but maintainers, encouragers of much evill in others; you gave up your members, your estates, and what you had, to the service of sin; much time was spent, much sleep broke

Cap. 5.

broke, in plotting and contriving wickedneſſe, much pains taken in the execution of it, and now your hearts and wayes ſeeme to be for God; and is a poore, ſleight, ſcant, dead-hearted ſervice ſufficient for him? Oh be aſhamed and confounded in thy thoughts, let Conſcience judge between God and his Creature. Doeſt thou thus requite the Lord? is this thy kindneſſe to him? Is there not infinite reaſon, that as you have yeelded your members ſervants to uncleanneſſe, and to iniquity unto iniquity; even ſo you now ſhould yeeld your members ſervants to righteouſneſſe unto holineſſe? *Romanes* 6. 19. Mark the oppoſition there; there are three *To's* in the expreſſion of the ſervice to ſin, *To* uncleanneſſe, *To* iniquity, *Vnto* iniquity; but in the ſervice of God there are onely two, *To* righteouſneſſe, *Vnto* holineſſe. It is true, in this life there will never be that fulneſſe of ſpirit in following after God, as there was in following after ſin; becauſe there was nothing

Cap. 5.

thing but ſin in the ſoule before, no other ſtreame to abate it; but now there is ſomething elſe beſides grace; a ſtreame of corruption to oppoſe it: but yet we ſhould be aſhamed, that there ſhould be ſuch a difference; the thought of it ſhould cauſe a dejection of heart within us, and we ſhould judge it infinitely equall and reaſonable, that we ſhould indeavour to the utmoſt we are able, to follow God as fully now, as ever we followed ſin before. S. *Paul*, *Acts* 26. 11. confeſſeth, that in his former way he was madde in the perſecution of Gods ſervants; and when God turned the ſtreame, others judged him as mad in the other way; 2 *Corinth.* 5. 13. *For whether we be beſides our ſelves, it is to God; the love of Chriſt conſtraineth us.* And hence we may obſerve, that the ſame word that ſignifies to perſecute, he uſeth to ſet out his earneſt preſſing towards the Mark; *Philip.* 3. 14. *I preſſe towards the Mark, for the price of the high calling of God.* The word that is there tranſlated,

Cap. 5. διώκω.

translated, *presse towards*, it is this same that signifies to persecute, because the earnestnesse of his spirit, in pressing towards the mark now, is the same that it was in his persecution of those that pressed towards the mark before.

6 Sixthly, the more fully we follow God, the more full shall our present peace, and joy, and soule-satisfying contentment be. *Psal.* 119. 130. *The entrance of thy words giveth light*; the beginning of following God, is sweet and good, but the further we doe goe on, the more sweet we shall finde, as they who walked toward Sion, *Psalme* 84. 7. *They went from strength to strength*: so they who walk after the Lord, they goe from peace to peace, from joy to joy, from one degree of comfort unto another; for if the entrance into our way be so good and sweet, what will it be when we come into the midst of it? *Prov.* 8. 20. *I lead in the way of righteousnesse, in the midst of the pathes of judgement*; mark what follo-

lowes

Cap. 5.

lowes there, *verse* 21. *That I might cause those that love me, to inherit substance, and I will fill their treasures.* Then doth the soul inherit substance indeed, then are the treasures of it filled, when wisdome leads it, not onely in the way of righteousnesse, but in the midst of the paths of judgement. The way of the just is compared to the shining of the light, *that shineth more and more unto the perfect day*, *Prov.* 4. 18. The further he goes on his way, the more light he hath, the more glorious shine is upon him, *Psal.* 36. 8. *They shall be abundantly satisfied, and they shall drink of the River of pleasures.* Who are those that shall be thus abundantly satisfied, and shall have this River of pleasures? they are *verse* 10. *the upright in heart.* That soule that walks on before the Lord in the uprightnesse of it, shall not want satisfaction, shall not want pleasure. *Psal.* 119. 165. *Great peace have they which love thy law.* It is more to love Gods law then to do the thing that is com-

Cap. 5.

commanded in it. That soule which doth not only submit to the Law, but loves it, will be abundant in duty, for love is bountifull; and great peace hath such a soule, that thus loves Gods Law. Every good motion in the soul, is as the bud of the Lord, and that is beautifull and glorious, but how excellent and glorious is the fruit of it then? the good beginnings which are as the budding of the Pomegranate, and the putting forth of the tender Vine, are delightfull to God and to the soule; but how pleasant then is the fruit when it comes to ripenesse?

The more fully we follow on in Gods wayes, the more full will the testimony of the witnesses both in heaven and earth be, in witnessing our blessed estate unto us: Those three witnesses in heaven, the Father, Word, and Holy Ghost, and those three on earth, the Spirit, Water, and the Blood, of which S. *Iohn* in his 1 *Epist.* 5.7,8. they will all come with their full testimony, to that soule which

Cap. 5.

which followes God fully. By following the Lord fully, we keepe our evidences clear; sinne blots and blurs our evidences, that oftentimes we cannot reade them; but when the heart keeps close to God, and walks fully with him, then all is kept faire. The Kingdome of God consists in righteousnesse, peace, and joy; the more fully we are brought into his Kingdome, the more fully wee are under his government; as there will bee the more righteousnesse, so the more peace, and joy. *Esa. 9. 7. Of the encrease of his government, and peace, there shall be no end*, saith the Text. The more encrease there is of Christs government in the soule, the more full it is, the more peace will be there.

Seventhly, there is great reason that wee should walke fully after the Lord, because the way that God cals us to walke in, is a most blessed and holy way: In the 21. *Revelation*, 21 *verse*; The streets of *Ierusalem*, (that is, the wayes of Gods people

Cap. 5.

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Cap. 5.

in his Church, wherein they are to walke) they are said to bee of pure gold, and as it were transparent glasse, they are golden wayes, they are bright shining wayes. *Prov.* 3.17 *The wayes of wisdome are the wayes of pleasantnesse, and all her pathes are peace.* There is not any one Command of God, wherein hee would have us to follow him, but it is very lovely, there is much good in it: God requires nothing of us, but that which is most just and holy: as God is holy in all his workes, so he is holy in all his Commands; they are no other, but that which, if our hearts were as they ought, wee would choose to our selves. A righteous man is a law to himselfe, he sees that good, that beauty, that equity in all Gods lawes, as hee would choose them to himselfe were hee left at his owne liberty. What one thing is there in Gods law that could bee spared? What is there that thou couldst bee glad to bee exempted from? It may be in the strength of tempta-

temptation, when some lust is up working, the flesh would faine have some liberty; but upon due serious thoughts, looking into the bottome of things, a gracious soule closeth with the Law, and loveth it as gold, yea, fine gold, and breaks for the longing it hath, not to the reward of obedience to Gods Statutes, and Judgements, but to the Statutes and Judgements of God themselves, as *David* saith his soule did. Howsoever our path in following the Lord may seeme rugged and hard to the flesh, in regard of the afflictions and troubles it meets withall in it; yet where there is a spirituall eye, the way of holinesse appeares to it exceeding lovely and beautifull. Though *David*, *Psa.*23. supposed the worst that might befall him in his way, as that he might walk through the valley of the shadow of death; yet he calls his way greene pastures, and saith, God will lead him by the still waters. It is true, the wayes of God are grievous to the wicked, but Cap.5.

Cap. 5. very good and delightfull to the Saints, becauſe they are the wayes of holineſſe, as *Eſay* 35.8. *And a high-way ſhall be there, and it ſhall be called, the way of holineſſe; The uncleane ſhall not paſſe over it.*

8 Eighthly, the conſideration of the end of our way, ſhould be a ſtrong motive, to draw our hearts fully after the Lord in it; the entrance into it is ſweet, the midſt of it more, as before we have ſhewed; but the end of it moſt ſweet of all; there is that comming, that will fully recompence all.

Conſider of the ſweetneſſe of the end of our way;

1 In that period of it that will be at death; and 2, In that glorious reward we ſhall have in heaven.

That ſweet and bleſſed comfort, that the full following of the Lord brings at death, is enough to recompence all the trouble and hardſhip, that we meet withall in our way, while we are following of him: This hath cauſed many Saints of God to lie

Cap. 5.

lie triumphing, when they have been upon their death-beds, blessing the Lord that ever they knew his wayes, that ever he drew their hearts to follow after him in them.

When *Hezekiah* received the message of death, *Esay* 38.2,3. he turned his face to the wall, and said, ***Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight;*** *and Hezekiah wept sore:* O the sweetnesse that possessed the heart of *Hezechiah*, which did flow from the testimony of his conscience, that he had fully walked after the Lord with a perfect heart! the *Verb* there, *I have walked*, is in that Mood in the Originall, that addes to the signification of it; It signifies, *I have continually without ceasing walked.*

It is in *Hithpael. Continuo indesinenter ambulavi.*

Thus *Luther*, who was a man whose spirit was exceeding full in his love unto, and walking after the Lord Jesus Christ while he lived; and when he came to die, his spirit

Osian. hist. Eccle. cent. 16. lib. 2 cap. 56.

Cap. 5.

was as full of comfort, and joy, as before it was full of zeale, and courage; these expressions brake from him; *O my heavenly Father, O God the Father of the Lord Iesus Christ, the God of all comfort, I give thee thanks that thou hast revealed thy Sonne Iesus Christ to me, whom I have beleeved, whom I have professed, whom I have loved, whom I have honoured, whom the Bishop of Rome, and the rest of the rout of wicked men have persecuted, and contemned; and now I beseech thee, O my Lord Iesus Christ, receive my soule, my heavenly Father; although my body is to be laid downe, yet I certainly know that I shall for ever remaine with thee, neither can I by any be pulled out of thy hands.* The grace of Gods Spirit oftentimes appeares most in the glory of it, when death approacheth, because grace and glory is then about to meet. That soul that hath followed God fully here, when it comes to depart out of the body, it onely changeth the place, not the company; which was the

speech

speech of a late reverend holy Divine of ours, a little before his death. *I shall change my place*, saith hee, *but not my company*: meaning, that as he had conversed with God, and followed after the Lord here in this World, hee was now going to converse with him, and to follow after him more fully in a better world. Death to such a soule, it is but Gods calling of it, from the lower gallery of this world, to the upper gallery of Heaven, to walke with him there. Here the converse that Jesus Christ hath with the soules of his people, is compared to that converse, that friends have one with another, in their walkings together in their galleries, *Cant.* 7. 5. *The King is held in the galleries*: he doth not onely walk with his Beloved there, but is as it were bound, he is kept there by the bands of love, and when death comes, then the soule is called up, to the upper roome, to heaven, there to follow the Lambe whereſoever he goeth. Cap. 5.

Cap. 5.

Egredere, quid times? egredere anima mea, quid dubitas? Septuaginta prope annis servasti Christo, & morte times? Hieronym. in vita ejus.

Wee reade of a notable speech, that *Hilarion* had when hee was to die; *Goe out, goe out my soule, why dost thou feare, why dost thou doubt? almost these seventy yeares hast thou served Christ, and dost thou now feare death?* And if the end of our way at death, hath so much good in it, how much good will there bee in the end of our way, that we shall enjoy, when we come to heaven?

As the consideration of the full reward in heaven, was made use of before, as an encouragment to those who doe fully follow the Lord; so now we make use of it, as a strong motive to draw up our hearts to the full following after him. It was S. *Pauls* motive to the *Corinthians*, 1. *Epistle* 15. 58. perswading them to *bee stedfast, unmoveable, alwayes abounding in the work of the Lord; forasmuch as they knew that their labour was not in vaine in the Lord.* We doe not follow after shadowes, and phancies, in following the Lord, but we seek for glory, honour, immortality; we

Cap. 5.

wee follow after an incorruptible crowne, a glorious kingdome, an eternall inheritance, the glory of heaven; the treasures of the riches of God himselfe are set before us, to draw up our hearts fully to him. It was the argument that S. *Paul* used to worke upon his owne spirit withall, *Phil.* 3.14. *I presse toward the marke for the prise of the high calling of God in Christ Iesus.*

How full is the worke of many mens spirits, in their working after some poore, little, scant good in this world? whereas if they had all the world, they had but an empty husk, in comparison of that glory that is set before us: They pant after the very dust; what cause is there then, that our hearts should pant in the strong workings of them, after those high and glorious things, that are reserved in heaven for us? It was the goodnes of the land of *Canaan*, that was a strong motive to draw *Caleb* and *Ioshuahs* heart fully after the Lord, through many difficulties. *Canaan* was

Cap. 5.

was but a darke Type of the glory of Heaven, which God hath promised to reward the full followers of himselfe withall. It was once a speech of *Anselme*, If a man should serve God zealously here a thousand yeares, yet should hee not thereby deservedly merit to be one halfe day in heaven. Let us be as forward, let our hearts be as strong and zealous in Gods wayes as possibly they can be; yet I may say as *Abigail* did to *David* in that particular case, *It shall not repent my Lord when he comes into his Kingdome*; so it shal never repent you of any thing that ever you have done for the Lord, when you come into your Kingdome. But if it were possible there could be sorrow in heaven, you would be sorry that you did no more. It was a speech of one *Gordius* a Martyr, that the threats of his enemies were but as seedes, from which hee should reape immortalitie, and eternall joyes; so all the hardship and troubles that we meet withall in our way here, in following the Lord,

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Cap. 5.

are but increasers of that glory that is to be revealed: why then should any thing hinder us, or stop us in our way? And thus I passe to the second thing propounded in this Use, namely, to shew what are the Causes that hinder men from following the Lord fully; and they are five especially; which I shall but name.

1

First, low apprehensions that men have of God; they see not God in his glory, in his greatnesse; surely, they know not God, and therefore it is that their hearts work so poorly after him: *Ier.9.3. They are not valiant for the truth upon the earth:* and what is the reason? *For they know not me, saith the Lord.* As if he should say, Did they know me, certainly they would be valiant for my truth: *They that know thy Name,* saith the Psalmist, *Psa.9.10. they will put their trust in thee*; so they that know Gods Name, will love him, will feare him, will be zealous for, will fully follow after him. The knowledge of all truths, concerning Heaven, and hell, or

Cap. 5.

or any other thing that can be known, can never raise, can never inlarge the hearts of men so after the Lord, as the knowledge of God himselfe; and therefore where God is little known, no marvell though he be so little followed.

2 Secondly, unsound beginnings in the profession of Religion, are the cause why men doe not fully follow after the Lord; their hearts are not throughly broken, not deeply humbled, the truths of God not deeply rooted at first, their soules not well principled, the foundation not well laid: If men be not well principled at first, in their entrance into the wayes of God, they are like to prove but shufflers and bunglers in Religion all their dayes. If cloth be not wrought well at the first, though it shews faire in the Loome, yet it will shrink when it comes to wetting: the cause why many doe so shrink in the wetting, when they come to suffer any thing in the wayes of Religion; it is, because their hearts were

were not well wrought at first.

Cap. 5. 3

A third cause is the strength of ingagements; their hearts are so wrapped in them, so glued to them, as it is exceeding painfull to get them loosened from them, they are so near and deare to a corrupt heart: As it is said of *Esau*, he looked on the Pottage, and it was so red; so they look upon their ingagements, and they are so full of content; it is so grievous to be taken off from them, that they rather suffer their hearts to be taken off from God himself: when engagements have taken possession of the heart, then how hard is it to work any thing upon the judgements of men? it is hard to get the minde to view the truths of God, to get it to search into them, to consider of them; it is ready to close with the least objection against them, to catch hold of the least advantage to cast them off; and if truths be so cleare as a man cannot but see them, as conscience for the present is over-powred with them, yet if the heart be not

Cap. 5.

not taken off from ingagements, it will fetch about again, to see if something may not be gotten against those truths, to break the strength of them; but where the heart is taken off from ingagements, how easily doe the truths prevaile? how soone is the heart brought fully to close with them? 2 *Sam.* 22. 33. *God*, saith *David*, *maketh my way perfect*: the word is, He frees my way, *Solvit*, so it is translated by some, He frees it from snares; and this is a great mercy. Hence, *Psalme* 18. 32. where this thanksgiving of *David* is againe repeated, there the word is translated *Dedit*, He hath given my way to be perfect; this is a good gift indeed, for God to make a mans wayes free and cleare before him, to take off the temptations that did ingage and insnare his spirit; and then, as *Verse* 34. of that place in *Samuel*, *He maketh my feet as Hindes feet*: O how swiftly and powerfully then may the soule run in Gods wayes, when it is thus freed! *Psalm* 119. 44, 45. *I shall keep thy*

thy Law continually, for ever and ever, and I will walke at liberty. When the heart is at liberty, then it goes on continually, for ever and ever, in following after the Lord: but if there be any secret ingagement in it, it will be weary, and one time or other will leave off: a man that is fettered, can neither go apace, nor continue long. Cap. 5.

A fourth thing that hinders men in following God fully, it is, going out in the strength of their owne resolutions, not in any strength that they receive out of the fulnesse of Jesus Christ; they trust more to their owne promises, then to Gods. *Luther* reports of *Staupicius* a Germane Divine, that hee acknowledged of himselfe, that before he came to understand aright the free and powerful grace of Jesus Christ, that he vowed & resolved an hundred times against some particular sin, and never could get power over it; at last he saw the reason to be, the trusting to his own resolutions. 4

A fift cause, is the meeting with more 5

Cap. 5.

more difficulties in Gods wayes then wee made account of: when Chriſtians thinke onely of the good and ſweet that they ſhall meet with in Gods wayes; but they doe not caſt in their thoughts, what the troubles are like to bee, that they ſhall finde in them; like *Ioſeph*, who dreamed of his preferment and honour that hee ſhould have above his brethren, but dreamt not of his ſelling into Egypt, nor of his impriſonment there: Chriſtians ſhould at the firſt entrance into Gods ways, expect the utmoſt difficulties; they ſhould enter upon thoſe termes, to incounter with great troubles, if they meane to follow God fully in them. It is a ſhame for any Chriſtian to account any trouble that he meets withall in Gods wayes, to be as a ſtrange thing unto him. Becauſe the Lord had take S. *Paul* as a choſen veſſell unto himſelfe, and purpoſed to draw his heart fully after him; obſerve how God deals with him in his firſt entrance into his way, *Acts* 19. 16. *I will ſhew him how*

how great things he must suffer for my Names sake.

Cap. 5.

But what then would take off the heart, and carry it fully after the Lord?

These three things will doe it.

First, the reall sight, & thorow sense of sin, as the greatest evill. When God leads his people weeping, and with supplications, then he brings them into a straight way, wherein they shall not stumble, *Ier.* 31.9. and againe, *Ier.* 50.4,5. the Lord saith, that his people shall goe weeping, and seek the Lord their God, they shall aske the way to *Zion*, with their faces thither-ward, saying, Come let us joyne our selves to the Lord in a perpetuall Covenant, that shall not be forgotten. When they are led weeping in the thorow sense of their sin, then their faces are set toward *Zion*, and then they are willing to joyne themselves to God, in a perpetuall Covenant.

The second thing that will take off the heart fully, is the cleare sight of

Cap. 5. 1 God in these two considerations.

1. In relation to our selves, to see how there is all good in him for us to enjoy fully, though we have nothing but him alone; what ever we would have in any creature, in any way so farre as is good for us, it is to be had in him; when the soule is thorowly convinced of this, it comes off sweetly, and flowes fully after the Lord.

2 2. Consider God in relation to all other good; thus, that nothing else hath any true goodnesse in it, but in reference and subordination to him.

3 The third thing that will take off the heart fully, is the feare of God, and the feare of eternity powerfully falling upon the soule, and deeply taking impression in it: For the feare of God, take that place, 2 *Cor.* 2. 1. *Perfect your holinesse in the fear of God.* The feare of God is a great means to bring your holinesse to perfection; and for the second, that place in *Phil.* 2, 12. *Work out your salvation with*

with feare and trembling. The feare of the eternall salvation of the soule, of the infinite consequence of it, will cause us to labour to work it out. Cap. 6.

Cap. VI.

That it is the choicenesse of a mans spirit that causes him to follow God fully.

From the reference that this following of God fully hath to the excellency of *Calebs* spirit; the Doctrine that ariseth is this, That it is the choicenesse and excellency of a mans spirit, that causeth him to follow God fully. As Comets that are called blazing starres, do soone vanish, because of the baseneſſe of the matter out of which they are; but Starres in the Firmament continue, because they are of an heavenly substance: so there are many blazing Professors of Religion, who rise high for a while, but at last they come to *Doct.* 3.

Cap. 6.

nothing, because their spirits are base and vile; but those who have heavenly and choice spirits, they goe on in their way, and finish their course to the honor of God and his truth, *Pro.* 11.5. *The righteousnesse of the perfect shall direct his way; but the wicked shall fall.* *Ezek.* 36.26,27. *A new heart will I give you, und a new spirit will I put within you, &c.* And after it followes, *And cause you to walk in my Statutes, and yee shall keep my Iudgements, and do them.* This new spirit will cause a man to walk in Gods Statutes; a man of such a spirit shall certainly keep his judgements, and doe them even to the end. It is not strength of parts that will carry a man thorow, nor strength of Argument, nor strength of conviction, nor strength of naturall conscience, nor strength of resolution, nor strength of common grace; it is only this choice excellent spirit; that *other spirit*, of which we have spoke so much before.

In this point I shall follow these three things.

1 We

Cap. 6.

1 We shall shew what there is in this spirit that doth carry on a man fully.

2 Why only this can doe it.

3 Apply it.

For the first, it is the choicenesse of a mans spirit that causeth a man to goe fully after God: for,

1

1 By this a man comes to have a more full presence of God with him, then any other man can have; such a man is nearer unto God then others, he hath more of the nature of God, then others; is more capable of the presence of God, then others; & God delights to let out himselfe more to him then to others: These are filled with all the fulnesse of God, according to that expression of the Apostle, *Ephes.* 3.19. Now this fulnesse of God in their spirits must needs carry them on, because it so satisfies them, as they feele no need of other things. Empty spirits are alwayes sucking and drawing of comfort from the creatures that are about them, and hence it is that their hearts

Cap. 6.

are taken off from God so much. Again, a spirit that is filled with God, is not so sensible of any evils that are without, so as empty spirits are; as it is in the body when it is filled with good nourishment, with good blood and spirits, it is not sensible of cold, and alteration of weather, as the body is that is empty, and filled onely with winde.

2 Secondly, the choiceness of a mans spirit raiseth it to converse with high things, and so carries it above the rubs, the snares and hindrances that are below; and being above these, it goes on freely and fully in its course, and is not in that danger of miscarrying, as other poore spirits are, who converse so much with the things upon the earth: as Birds that flie high, are not catched by the Fowler, they are not taken by his Lime-twigs, by his Net or Pit-fall so as others are, who are much below upon the ground. *Proverbs* 25.24. *The way of Life is above to the wise, that he may depart from hell beneath*; It is the keeping

keeping in his way above, that delivers him from the dangers and snares that are laid for him below. Thunders and Lightnings, tempests and stormes, make no alteration in the highest Region; so the threats and oppositions against the wayes of godlinesse, and all the troubles that the world causeth, make no alterations in heavenly hearts, that keep above. When the tree growes low, it is subject to be bitten by the Beasts, but when it is grown up on high, it is out of danger: The lower the heart is, the nearer the earth, the more danger; but when it is got up on high, the danger is past; and now, what should hinder it from the growing up to the full measure of it in Christ? Cap. 6.

Thirdly, the choicenesse of a mans spirit changeth his end, and so carries him on fully after the Lord; for when the end is changed, all is changed; when there are but particular changes it is a certaine argument, that the highest end is not 3

Cap. 6. changed; but when that is changed, there muſt of neceſſity be an univerſal change upon theſe two grounds.

1 Becauſe the laſt end is alwayes loved for it ſelf, and therefore infinitely loved.

2 It is the rule of all other things that are under it; the good of all things under it is meaſured by it, and is ſubordinate to it.

4 Fourthly, this choiceneſſe of ſpirit cauſeth a ſtableneſſe, a ſympathy between the frame of the heart, and the wayes of holineſſe: Now ſympathies firſt, are alwayes between the generall natures of things, and not individualls, not particulars; as thus, where there is a ſympathy between one creature and another, it is alwayes between the whole kinde of thoſe creatures; whereſoever ſuch Natures are found, there will be this agreement. We may ſee it more clearly in that which is contrary; that contrariety of nature which we call *Antipathy*, it is not between any particulars ſo much, as between the whole

Cap. 6.

whole natures of things; as between the Wolf and the Sheep, there is such a contrariety: Now the nature of the Wolf is not contrary so much to any particular Sheep, but to the whole nature of Sheep, whereſoever the nature of it is found, and therefore to all Sheep; Thus it is in the ſoule, where there is ſuch a kinde of oppoſition of it againſt ſin, it is not againſt any particular ſin ſo much, as againſt the whole nature of ſin, whereſoever it is; ſo where there is ſuch an agreement, which we call a ſympathy, it is not ſo much with any particular way of holineſſe, or particular Act, but with the whole nature of holineſſe, whereſoever it is found, and therefore ſuch a ſoule muſt needs follow God fully. Again, ſympathies do alwayes work without labour and pain, and therefore where there is ſuch an agreement between the frame of the heart, and the wayes of God, the heart muſt needs work fully, becauſe it works delightfully: and yet further, this agreeableneſſe

Cap.6.

greeableneſſe of ſympathy is deeply rooted in the very principles of the creature, it is founded in the very being of it, and therefore it muſt needs work ſtrongly and conſtantly. Vaine reaſonings, carnall objections, ſubtill arguments, ſtrong oppoſitions can never prevaile againſt that ſoule, where there is this deep-rooted agreeableneſſe between the frame of it, and the wayes of holineſſe. But that you may ſee further what a wonderfull agreeableneſſe Grace makes between the ſpirits of the godly, and the Law of God, which is the rule of thoſe wayes wherein God would have the ſoul to follow him in: obſerve the ſeverall expreſſions by which the Scripture ſets it out.

Firſt, it is written in the tables of their hearts.

Secondly, it is their meditation day and night, *Pſal.* 1.

Thirdly, it is the joy of their ſouls, *Pſal.* 119. 14. *ver.* and 47. *ver.*

Fourthly, they love it above gold, above fine gold.

Fifthly,

Cap.6.

Fifthly, their hearts break for the longing it hath after it.

Sixthly, they lift up their hands to it, *Pſal.*119.48.

Seventhly, their mouths talk of it, *Pſa.*119.13.*ver.*& 46.*ver.*

Eighthly, their feet run in it, *Pſal.* 119.32.

Ninthly, their ſoule keeps it, *Pſal.* 119.167.

Tenthly, they will never forget it, *Pſal.*119.16.

Eleventhly, they give up their members as inſtruments of the righteouſneſſe of it, *Rom.*6.13.

And laſtly, to name no more, (though there be many more expreſſions in Scripture to ſet this out) they apply their hearts to it, to fulfill it alwayes even to the end, *Pſ.*119.103.

Fifthly, This choiceneſſe of ſpirit cauſeth a man to look to his duty, and not to regard what may follow. The thing that hinders moſt in their following the Lord, it is want of this; it is not want of conviction what ſhould be done, but the reaſonings 5.

Cap. 6.

nings of their heart, about the hard and troubleſome conſequences that will follow, if the things be done: But a true gracious heart ſaith onely, Let me know what is my duty, let the right be done, though heaven and earth meet together.

Fiat juſtitia, etſi mundus ruat.

6 Sixthly, The choiceneſſe of a mans ſpirit cauſeth a man, that if he doth look at any conſequences, that may follow upon his way, he looks only at the laſt iſſue of all, what his way will prove in his laſt concluſion; how things will goe with him when he comes to the laſt triall, what will be the *ultimate* end of all: Will it then be peace? ſhall I then be glad of theſe wayes I now walk in?

7 Seventhly, The choiceneſſe of a mans ſpirit ſtrengthens it againſt the impreſſions that ſenſitive objects uſe to leave upon ſoft and weak ſpirits. Moſt men have their ſpirits formed, and faſhioned according to ſenſitive objects; it is not what they apprehend in abſtract notions, that works upon them, let them be what they will;

Cap. 6.

will; yet, when they have to deale with ſenſitive things, the ſweetneſſe, deſirableneſſe, glory of them, works the moſt powerfully; their hearts are altered according to the impreſſion that they leave upon them, and this is great weakneſſe, and an effeminate ſoftneſſe of ſpirit: Hence the word tranſlated *Effeminate*, 1 *Cor.* 6. 9. ſignifies ſoft-ſpirited men. This diſtemper in the ſpirit, is like that in the fleſh, when it is corrupted with the dropſie; the fleſh is ſoft, and if you put your finger to it, the impreſſion of your finger ſticks in it, and pits the fleſh; ſo the impreſſion of ſenſitive objects, ſticks in diſtempered, weak, ſoft ſpirits, as it was in the other Spies who were ſent with *Caleb* and *Ioſhuah*; the terrible things they ſaw in the Land, ſtuck mightily in their hearts, they brought with them the impreſſion of them faſtened in their ſpirits: hence *Numb.* 13. 33. according to the tranſlation of the Greek Tranſlators, it is, *They brought the feare of the Land with them*: But this

Μαλακοί.

ἐξήνεγκαν ἔκστασιν τῆς γῆς.

Cap. 6.

this choiceneſſe of ſpirit that was in *Caleb*, and is in thoſe who are truly godly, keepeth from this: and there muſt be this firmneſſe in the ſpirit of a man, or elſe it will never carry him after the Lord fully, 2 *Sam.* 22. 26. *With the upright thou wilt ſhew thy ſelf upright*; the word tranſlated *upright*, ſignifies *ſtrong and perfect*: There is required ſtrength, and that more then ordinary too, to carry on the ſoul to perfection.

Thus you ſee what there is in this choice ſpirit, that caries it on fully after the Lord: Now there muſt of neceſſity be this, or elſe this full following of the Lord will never be, nothing elſe will doe it. And that;

1 Becauſe the wayes of God are ſupernaturall, and therefore there muſt be ſomething in the ſpirit of a man which is ſupernaturall, that muſt reach to them; this which is ſupernaturall in the ſpirits of godly men, we ſee it in the effects, and we know it is above reaſon, and all naturall principles whatſoever. But what it is

Cap. 6.

is, is very hard to expresse; and therefore men of parts in the World, are madde to think, that any should imagine, that those who are of weaker parts then themselves, should have any thing in them, to carry them on in other wayes, then they walk in; which they doe not understand, because they doe not know, what that same thing is, which is called supernaturall; they will rather think it a conceit and phansie, then any reall excellency: because they can apprehend other things better then others, they think, why should they not apprehend this better then others, if there were any reall excellency in it.

2 The wayes of God are not onely above nature, but contrary to nature, and therefore there must be needs, some speciall choyceneſse of spirit, to carry a man on in them; there must be a contrary streame, to over-power the streame of nature, and this streame must be fed by some living fountaine, or else there will never

Cap.6.

never be a holding out. In following after the Lord, all naturall abilities, and common grace will doe no more but stop the stream of corrupt nature; they cannot so overpower it, as to carry the soule another way; but the work of grace in this choicenesse of spirit will doe it.

3 The stream of times, and examples of men, are exceeding strong, and it is not a little matter that will carry on the soule against them. The dead fish is caried down the stream, though the winde serves to blow it up: all naturall abilities of the soule, will no more help a man against the streame of examples, then the winde can carry the dead fish up the streame; but if there were life put into the fish, it were able then to move against the winde and streame too.

4 There are so many strong alluring temptations, wherein the wiles, subtilties, depths of Satan, are very powerfull to draw the heart away from God, that except there be some speciall work of Gods grace to

to give wisdome to discerne the deceits of sin, to make the soule spiritually subtill, to find out the cunning devices of Satan, and to discerne the danger of them, the soule most certainly could never hold on in the way of its following after the Lord. Cap. 6.

5 There are so many troubles, oppositions, that it meets withall in this way, that most certainly would drive it out, were it not for some choyce Work of Gods grace in it; but this choyceneſſe of spirit, will carry a man through all them: It is Gods promise, *Esay* 59.19. *That when the enemie shall come in like a floud, the spirit of the Lord shall lift up a standard against him.* We made use of this Scripture before, for opposition of strong corruptions; but it is true here now, for the resisting of strong spirituall enemies, of strong oppositions; when they come in like a floud against the soule, to carry it out of Gods wayes, the Spirit of God in it doth lift up a standard against

Cap. 6.

them, and were it not for this, it could not hold: It is this good and sound constitution of the soule that makes it indure those oppositions that it meets withall. An aguish heat may be greater, then that which ariseth from a good constitution, but it is not able to resist cold: so there may be a naturall violence in a mans spirit for a while, in the profession of Religion, which may seeme to be zeale, but not arising from the good constitution of the soule, when troubles come, it vanishes, giving no strength at all.

6 There are so many scandals and reproaches that rise against the waies of God, so many aspersions that are cast upon them, that if a man hath not more then an ordinary spirit, he most certainly will be offended: *Blessed are they that are not offended in me,* saith Christ. It is a great blessing when there falls out scandals, and when we see grievous aspersions cast upon Gods wayes, yet not to be offended; there needs be some more

then

then ordinary light to discover to a man, the certainty of that good there is in the wayes of God; he had need be sure of his principles, and know in whom he hath beleeved. Cap. 6.

7 Yea, God many times hides himselfe from his servants, while they are following after him, and this oftentimes proves the soreſt temptation of all, and a greater discouragement then all the rest: for as for oppositions, scandals, reproaches, these are things they make account of, and can often lightly passe them over; but when God hides his face, this puts them at a stand, now they are in the dark, and know not what to doe; Christ was not much troubled at the reproaches of men, at the oppositions he met withall from them; for the Scripture saith, *He despised the shame, and endured the Crosse*; but when his Father hid his face from him, then he was in an agony, then his spirit began to be amazed, then his soul was sorrowfull to the death, then he falls groveling upon the

Cap. 6. ground, then he ſweats drops of water and bloud, then hee cries out, *My God, my God, why haſt thou forſaken mee?* Theſe ſpirituall deſertions in their degree, Gods ſervants often meet withall in their way, ſo as, if they had not choice ſpirits, ſome ſpeciall worke of God in their ſoules, they would certainly fall and ſinke in it. Now put all theſe together, and we ſee, it is not every ordinary ſpirit, that is like to goe on fully after the Lord; it muſt needs be ſome thing extraordinary, that preſerves a ſpark in the midſt of waves, that preſerves a candle light, in the midſt of ſtormes and tempeſts.

Vſe 1. Never wonder then, or bee offended, to ſee ſo many to fall off from God; few men have choice ſpirits; thoſe who are godly expect no other from moſt profeſſors, and therefore they are not troubled when they ſee this fall out; *They went out from us, becauſe they were not of us*, ſaith the Apoſtle. Wicked men are offended, becauſe they know not what the worke

worke of grace meanes; and hence, if they see a man make profession of Religion, they make no difference, as though there were as much to be expected from him, as from another; as though the cause of God fell when he fell; no such matter; If you see mens spirits proud, slight, earthly, sensuall, or carried with a greater violence then their principles will beare; I doe not meane, though their affections may sometimes go beyond their knowledge; but by principles I meane, the rooted graces of God in their hearts, as one may perceive in some, there are not graces rooted sutable to their expressions, & outward wayes; & when you see not an evenesse in the wayes of men, then never expect from them any full following the Lord: and if they fall off, be not troubled, let it be no more then you made account of before-hand would be. Cap. 6.

Hence the world is mistaken, who judge it stoutnesse, and stubbornesse of spirit in Gods servants, that *vse 2.*

Cap. 6.

will go on in the wayes of godlines; they are a kind of inflexible people, there is no perswading of them, there is no dealing with them: No, it is no stubbornnesse; it is the choyceneſſe of their spirits, that makes them to doe as they doe; you judge it stubbornnesse becauſe you doe not know the principles upō which they goe. I confesse, if I see a man stand constantly in his way, and will not bee moved by the perswasions of others, if I doe not understand the reasons upon which he goes, I cannot but thinke it stoutneſſe, and this is your case; but if you did but know, what are their reasons, what are their powerfull motives, that draw them on in the wayes of God, you would not have such thoughts of them; *Their spirits within them constraine them*, as *Elihu* sayes of himselfe in another case, *Iob.* 32. 18.

Take these convincements that it is not stubbornnesse, but choiceneſſe of spirit, that carries them on so unmoveable in their way.

1 In

Cap. 6.

1 In other things they are as yeeldable, as tractable, as easie to bee perswaded as any men; it is only in the matter of the Lord their God they are thus. They can beare burthens upon their shoulders, and cry out, and resist as little as any; if you will compell them to go a mile, they will be content, if it may do good, to goe two, yea, as far as the shooes of the preparation of the Gospell of peace will carry them; who can beare wrongs and injuries from men better then they? stubborne-spirited men cannot doe thus.

2 Stubbornnesse is joyned with desire of revenge; but in these dispositions, there is all pity and compassion; they pray for those who doe oppose them; when they are reviled, they revile not againe; If sometimes their corruptions should bee stirred, they are ashamed and confounded, in their own thoughts, for that they have done, they mourne and lament in the bitternesse of their spirits for it.

Cap. 6.

3 Thirdly, stubborne dispositions are not contracted on a sudden; it is by degrees, and continuance of time that alters nature; but this disposition of being unmoveable in Gods wayes comes many times even of a sudden, as soone as ever the heart is turned which is an evidence of a new principle put into it.

4 Fourthly, stubborne hearts doe not use to seek God to uphold them, to strengthen them, to blesse them in that way; they doe not blesse God for being with them, helping of them to persist in their way, as Gods servants doe; they go to God to get strength to inable them to bee immoveable; they give God the glory of it, when they have found themselves inabled to withstand temptations.

5 Fiftly, those who are of stubborn dispositions, doe not use to bee most stubborne, when the heart is most broken with afflictions; stout hearts, though in their prosperity are unyeeldable, there is no dealing with them

Cap. 6.

them then; their hearts are presently up; if you move them to any thing they have no minde to, their words are stout, their answers are fierce; but let afflictions come, then, as *Es.* 29. 4. Their hearts are brought down, and they speak as one out of the ground, and their speech is low, as one out of the dust; then they are willing to heare what you say; As the young Gallant that *Solomon* speaks of in *Proverbs* 5. there was no speaking to him in his prosperity; but when his flesh and body were consumed, then he mournes at the last, and cries out, How have I hated instruction, and my heart despised reproofe! I have not obeyed the voyce of my Teachers, &c. But now, those that are godly, in their greatest afflictions, when their hearts are most broken, when God humbles them most, even then they are most setled and unmoveable in that way they walked in before, and it is then the greatest griefe of their soules, that they walked no closer with God in it, then they

Cap. 6. they did. Have other thoughts then of Gods people, then you have had; do not accuse that of stubbornesse, that you doe not understand; thinke with your selves, that there may be something in their spirits, more then you know of.

Vse 3. Let those who have this excellent choice spirit, encourage themselvs in this, that surely it will inable them to follow God fully; let them know,

1 First, that though they be weak, if their spirits bee right, if of the right kind, they shall certainly hold out. That which Christ said for the comfort of the Church of *Philadelphia*, *Revel.* 3.8, they may apply for theirs; *Thou hast a little strength*, saith Christ, *and hast kept my word, and hast not denyed my Name.* A little strength, if it bee right, if it bee the strength of a found spirit, it will carry on the soule to keep Gods word, and inable, not to deny his Name.

2 Secondly, therefore is Christ filled with all fulnesse of all grace, that out of his fulnesse thou mayst receive grace

grace for grace; that Spirit by which he is so plentifully anoynted, it is for thee. Cap. 6.

But I am afraid my spirit is not this choice spirit, and therefore I shall not hold out in following the Lord. Object.

First, is it a broken humble spirit in sense of thy weakenesses and wants? Answ. 1

Secondly, that which thou dost, though but weakly, is it upon divine grounds, and hast thou divine ends? 2

Thirdly, doth the sight of thy weakenesse make thee cling, and cleave unto Jesus Christ? 3

Fourthly, when thou losest God in following him, art thou sensible of the want of his presence, and doest thou never leave crying and seeking till thou enjoyest him againe? Certainly this is a true choice spirit, that will carry on fully in following the Lord, when thousands of glorious Hypocrites shall vanish and come to nothing. 4

If it be this choicenesse of spirit, that is the only thing that will fully carry Vse 4.

Cap. 6.

carry after the Lord, then let us learn to look to our spirits: Keep thy heart with all diligence, for out of it come the issues of life: Doe not so much cõplaine of temptations, oppositions, troubles you meet withall; but look to your spirits; and all is safe and well. If there be the spirit of love & of a sound mind, there will be the spirit of power; for these are joyned together by the Apostle; there need not be the spirit of fear; for the spirit of a sound mind, and the spirit of fear, are opposed one to another in the same place.

2 Tim. 1. 7.

Object. But wherein should we look to our spirits? First, take heed to your judgments, keep your judgments clear for God and his truth; as it is said, Esay 33. 6. that wisdome and knowledge should be the stability of those times; so, true wisdome and knowledge preserving the judgments of men right & sound, are the stability of mens hearts. Take heed your judgments come not to be altered, to think otherwise of Gods waies, then you did before, to have other opinions of them. Though there

Answ. I

Esay 33. 6.

may

Cap.6.

may be many weakneſſes, yet if the judgement be kept right, all may doe well; but if the Leproſie be got into the head, then the ſoule is in a dangerous condition: as *Lev.*13.44. when the Prieſt ſhall looke upon a Leprous man, and ſee the plague is got into his head, the *Text* ſaith, he ſhal pronoũce him utterly unclean, for the Plague is in his head. The Prieſt was to pronoũce none to be utterly unclean, but ſuch who had the *plague* in their *heads*.

2 Secondly, labor to keep conſcience clear, take heed of pollutiõ there, take heed of a breach in thy ſpirit there, for that will weaken it much: conſcience is the ſtrong Tower of thy ſoul, if the Truth of God be got out there, the ſtrength of the ſoule is gone.

3 Thirdly, labour to keep thy heart low & humble; when the fleſh ſwels, it cannot bear any hard thing upon it: though a member growes bigger when it ſwels, yet it growes weaker; ſo it is with the ſoule.

4 Fourthly, labour to keep the ſpirit heavenly; mixture of droſſe will weaken

Cap. 6. weaken it, convince thy soule, that a little of the Creature will serve turn, to carry thee thorow this thy Pilgrimage well enough. One told a Philosopher; If you will be content to please *Dionysius*, you need not feed upon green hearbs: The Philosopher answers him, and if you will be content to feed upon green hearbs, you need not please *Dionysius*. So if men would be content with a little in the World, to be in a low and meane condition, they need not flatter; those things that draw others from following after the Lord, would not move them at all.

5 Fiftly, labour to keep thy spirit in a continual trembling frame, abiding in the fear of the Lord all the day long; the feare of the Lord causeth men to depart from evill; meditate the feare of the Lord continually.

Lastly, keep thy spirit continually working; many things have much power in them while they are in motion, but weake when the motion ceaseth; sinne is very strong while it is

is in motion, but when affliction ſtops the motion, the truths of God have more power over it; ſo grace, while it is acting, it is ſtrong, but if it growes dull, it growes weak, and is ſoone turned aſide. Thus we looking to our ſpirits, we ſhall be able to follow the Lord fully, and finiſh our courſe in peace.

FINIS.

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